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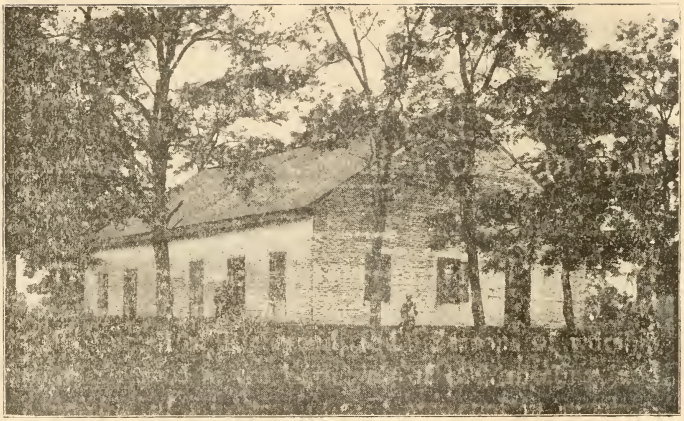

West Branch Meeting House

1807 1907

Centennial Anniversary

OF

West Branch Monthly Meeting of Friends

Established 1st Month 7th, 1807.

HELD AT

WEST MILTON, OHIO

10th month, 11th and 12th, 1907

COMMITTEE OF ARRANGEMENTS.

Anna May Pemberton, Pres.; John Coate, Vice-Pres.; Herbert R. Pearson, Sec.; Wm. A. Jones, Treas., I. N. Carter, Delia B. Erven, L. M. Elleman, John Thomas, Anna Thomas. Presiding Officer, Dr. H. R. Pearson.

The programme was interspersed with solos by Janette Woollam, Ethel Coate, of West Milton and Celia Carroll of Richmond, Ind. Seasons of worship were observed at the beginning of each meeting, and a number of ministers present appeared in supplication at the different sessions.

SIXTH DAY, 10 A. M.

Scripture reading 84th Psalm and Address of Welcome, J. Arthur Woollam, West Milton, Ohio.

It seems almost a form of error when custom makes it necessary for us to pause at the opening of a Quaker gathering to hear an address of welcome—we, who for generations have been trying to teach the blessings of true altruism more than any other people living, and yet it devolves upon me to express in a few words the welcome that awaits you in West Milton. We welcome you as brothers and sisters in the Lord, because of the cause you represent. You have come here to talk about what Quakerism has meant to this world of ours, and what it ought to mean to the generations of the future, as well as of the blessings of God that have fallen upon West Branch during the last ten decades—blessings the recollection of which will bring tears to many eyes, and which have made this centennial possible. We welcome you here to meet each other, and to greet each other in the name of the Eternal Son of God, whose blood alone atones for human sin, because the religion which we hold says, "One is our Master, all we are brethren."

It has been granted to us as Friends in the opening years of this wonderful twentieth century to live in a most wonderful age. Back of us lie two hundred and sixty years of human effort,—effort perhaps often misdirected, but never wholly useless; for who can tell all of its accomplishments? We are not ashamed of the record we have made. We have stood well at the head of many, if not all of the great reforms for two centuries and a half. We were friends in need to the savage red men. Our voice was heard in thunder tones against the awful scourge of human slavery, and it has been abolished forever. We have the honor of making, as Voltaire, the French historian, has said, the only treaty never sworn to and never broken, because our yea was yea, and our nay, nay. We have ever stood opposed to war. Whether the effort of the past has led to victory or to defeat, it has lifted the level of opportunity high. Toilsomely, and through a great deal of suffering, generation after generation has climbed up the steep slopes and the rocky hillsides, until

we to-day stand at an immense altitude of opportunity above our fathers. We know that sorrow and suffering and death for very many of them are behind us. But with the record of their deeds before us, and the Spirit of their God within us, may we go forth propagating the principles which give us our right to an existence; and lift above the nations of the earth the face of our blessed Lord, in whose name we welcome you to-day.

PREHISTORIC WEST BRANCH.

By Eli Jay, Richmond, Indiana.

West Branch Monthly Meeting of Friends, set off from Miami Monthly Meeting, Warren County, Ohio, with its approval and authorized by Redstone Quarterly Meeting, held in southwestern Pennsylvania, 12th Mo., 6th, 1806, was opened at West Branch Meeting house, two miles south of West Milton, Miami County, Ohio, 1st Mo., 17th, 1807.

Friends, we are met here to-day, many of us descendants of the pioneers of that early day, to commemorate this event, the establishment of Friends' Meeting at West Branch one hundred years ago, and to consider developments that led up to that event and some of the consequences that have followed from it.

In the topic assigned me on this occasion I propose, first, to trace the line of descent of West Branch Monthly Meeting through the Monthly Meetings from which it has sprung, by one or many steps; and, second, to give some account of the emigration and family names of the leading members and actors in the West Branch meetings of the early day, before they emigrated to Ohio.

Descent of Meeting.

As a matter of interest showing the rapid emigration of the Friends to Southwestern Ohio, one hundred years ago, it is well to note that the act of Miami Monthly Meeting and Redstone Quarterly Meeting establishing a Meeting for Worship, Preparative and Monthly Meetings, called West Branch, in Miami County, also established a Meeting for Worship, Preparative and Monthly Meetings called Centre in Clinton County, Ohio, to be held alternately at Cesar's Creek and Centre; a Meeting for Worship and a Pre-

parative called Cesar's Creek in Warren County, Ohio; and a Meeting for Worship and a Preparative called Elk Creek in Preble County, Ohio.

The first of these meetings to be opened were those at West Branch in First Month, 1807, and the others in the Second Month. On account of the distance of Redstone Quarterly Meeting, the appointment of a committee to officially open these meetings was delegated to Miami Monthly Meeting and Asher Brown, David Pugh, John Townsend and Samuel Spray, appointed by that meeting, were in attendance at West Branch in that capacity.

When the first Monthly Meeting was to be set up in the Miami Valley in the first years of the last century, the Friends about to compose it being far removed from other Friends' Meetings and belonging to many different Monthly Meetings, they chose to make application to Westland Monthly Meeting, Pennsylvania, about three hundred miles away, of which some of them were members, and to which the membership of others was transferred by certificate. The records of Bush River Monthly Meeting, South Carolina, give us such transference of about one hundred of their members who were then residing in "the Miami country north of the Ohio River." Probably other Monthly Meeting records would show the same. And thus Miami Monthly Meeting was opened at Waynesville, Ohio, 10 Mo. 13th, 1803, by the joint action of Westland Monthly and Redstone Quarterly Meetings.

In a similar manner it appears that Westland Monthly Meeting, Washington County, Pennsylvania, was set up in 1785, by Hopewell Monthly and Fairfax Quarterly Meetings, Virginia; and that Hopewell Monthly Meeting, Frederick County, Virginia, near Winchester, was set up in 1735 by Nottingham Monthly and Chester Quarterly Meetings; that Nottingham Monthly Meeting, Cecil County, Maryland, was set up in 1730 by New Garden Monthly and Chester Quarterly Meetings; that New Garden Monthly Meeting, Chester County, Pennsylvania, was set up in 1718 by Newark Monthly and Chester Quarterly Meeting; that Newark Monthly Meeting, Chester County, Pennsylvania, was set up in 1686, by Concord Monthly and Chester Quarterly Meetings; that Concord Monthly Meeting, Delaware County, Pennsylvania, was set up in 1684 by Chester Monthly and Chester Quarterly

Meetings. It appears that Chester Monthly Meeting was a self-constituted Monthly Meeting opened in 1681 for the accommodation of the Friends west of the Delaware River.

It thus appears that the line of descent of West Branch Monthly Meeting is from and through the following Monthly Meetings established in the years given; Chester 1681 and Concord 1684, both in Delaware County, Pennsylvania; Newark, 1686 and New Garden 1718, both in Chester County, Pennsylvania; Nottingham 1730, in Cecil County, Maryland; Hopewell 1735, in Frederick County, Virginia; Westland 1785, Fayette County, Pennsylvania; Miami 1803, Warren County, Ohio; West Branch 1807, Miami County, Ohio.

From the foregoing we might conclude that West Branch Monthly Meeting was a child of Philadelphia Yearly Meeting, but we learn that, in 1790, by a new arrangement, the meetings in Western Pennsylvania and Virginia, which had belonged to Philadelphia were transferred to the Yearly Meeting for Maryland, which was thereafter to be held at Baltimore, which seems then to have taken the name of Baltimore Yearly Meeting. Since the Redstone, Pennsylvania, Meeting belonged to Baltimore Yearly Meeting in 1803, all the Friends' Meetings west of the Alleghenies are to be reckoned descended from Baltimore Yearly Meeting.

EMIGRATIONS.

Pennsylvania, founded in 1682, was one of the last of the English colonies formed in America. The favorable terms offered by William Penn caused such rapid emigration to Pennsylvania that the parts near Philadelphia were soon occupied and there was a demand for fresh lands which resulted in the expansion of the colony to the southwest away from the coast, as the lands there were already settled. By 1725 the settlements and the meetings of the Friends had passed the Susquehanna River westward and were well on their way to the Potomac southward. About 1730, a company, principally of Friends, at the head of which were Alexander Ross and James Wright, secured a grant from the government of Virginia, of 100,000 acres of land on Opequan Creek in the valley of the Shenandoah River. This brought about a rapid emi-

gration to that region and, the settlers being largely Friends, resulted in the opening of many Friends' meetings amongst them. Of these the leading one appears to have been Hopewell, five miles north of Winchester, Frederick County, Virginia, which became a Monthly Meeting in 1735 and soon had many subordinate meetings around it, there being at one time five large Preparative Meetings tributary to it.

Soon after the settlement of Friends around Winchester, Virginia, other Friends settled in Loudoun and Fairfax Counties, about forty miles east of Winchester, and this resulted in the establishment of Fairfax Monthly Meeting, set off from Hopewell in 1744. Both of these settlements of Friends now became centers of emigration further to the South producing a chain of meetings across Virginia and well into North Carolina. The trouble with the Indians in Virginia during the French and Indian War hastened the emigration southward, where the Indians of the border were more peaceable and thus strengthened the Friends' Meetings already begun, particularly New Garden in Guilford County, North Carolina, and Cane Creek in Orange County, which had their origin about 1750.

The emigration continuing southward entered South Carolina soon after 1760, and in a few years large and prosperous settlements of the Friends were formed in Union and Newberry Counties, South Carolina, and in Columbia County, Georgia. These northern emigrants were also joined by some families of Friends that came direct from England and Ireland and located in these settlements. In 1770, Bush River Monthly Meeting was opened in Newberry County, by authority of Western Quarterly Meeting, North Carolina, set off from a monthly meeting held near Camden, South Carolina, on the Wateree River, sometimes called Fredericksburg, or Wateree, or Camden. This meeting had been subordinate to Western Quarterly Meeting, North Carolina Yearly Meeting. In 1774 Wrightsboro Monthly Meeting, Columbia County, Georgia, was established; in 1789, Cane Creek Monthly Meeting, Union County, was set off from Bush River.

In 1791 Bush River Quarterly Meeting, set off from Western Quarterly Meeting, was established by it and North Carolina Yearly Meeting for the convenience of these three Monthly Meetings. In an Almanac pub-

lished in 1799 by direction of Baltimore Friends, giving a list of Friends' Meetings in America, we learn that there were then twelve meetings subordinate to these three monthly meetings. It is not possible to give the number of members belonging then to Bush River Quarterly Meeting, but as we have record of nearly one thousand members that removed from its limits in the next eight years, it seems that its membership could not have been much if any less than fifteen hundred in Ninth Month, 1802, when the first removal certificate was issued for those already gone to the "Ohio country."

As far as I have been able to learn, the location of Friends in this far Southland was very desirable and pleasant as far as outward comfort and ease were concerned. Their land was fairly productive and their climate almost ideal. Their communities were prosperous, their meetings were harmonious and pleasant and there was loving fellowship amongst them as brethren of the same household of faith. But as the eighteenth century drew to a close there was unrest amongst them and a general feeling that a change of location was desirable.

Friends at first in common with others held slaves to some extent. But there was all the time a protest against the practice as inconsistent with their Christian profession. When they located in South Carolina and Georgia, slaveholding was still tolerated amongst the Friends, but in the years of their residence there the Society had taken a very advanced position on the subject. This change had been gradual and was the result of heartfelt conviction. One by one it was laid upon their hearts and consciences that it was wrong to hold their fellow-men in bondage, and they freed their slaves. This conviction spread and soon became the concern of the whole Society. By loving, though persistent persuasion, pressing the truth, as it was apprehended, upon the conscience and judgment of the membership, the Society of Friends, as a body, became united in forbidding the practice of holding slaves by the members.

This pronounced stand, of course, put them in opposition to the prevailing sentiment of the country. The increasing number of slaves—the census of 1800 shows that in the preceding decade the slaves in Newberry county had increased 25 per cent, while the white

population was stationary—showed them the disadvantage to which their free labor would soon be put in competition with slave labor. This conviction of conscience in the line of duty and of judgment as to economic considerations, came to them as a Divine Voice to get out of that country to a land that would be shown them. That land was the new Northwest Territory then opening to settlers with its fundamental ordinance dedicating it forever to freedom and free institutions. And they were not disobedient to the visions opened before them, but came with great rapidity as a van-guard to a mighty host that soon followed to lay enduring foundations, free citizens in great states and prosperous commonwealths. And here in this Miami Valley they met members from the somewhat delayed wave of western emigration from Pennsylvania, who finally crossed the Alleghanies and planted themselves in the western part of the state, and also met those that had found homes and religious fellowship in the meetings in Virginia and the "old North State."

We do not know the number of members in Miami Monthly Meeting when it was opened in 1803,— but perhaps between two and three hundred. For the next four years the names of all Friends locating in Warren, Clinton, Highland, Montgomery, Miami and Preble Counties, Ohio, and in Wayne County, Indiana, who brought removal certificates, are given on the records of Miami Monthly Meeting. The date of the issue of these certificates and by what meeting issued are also given. The number of such certificates received in the four years, 1803 to 1807, is four hundred, transferring the membership of eighteen hundred and twenty-six persons to that meeting. So that, when West Branch Meeting was set up in 1807, Miami must have had over two thousand members. These certificates come from forty Monthly Meetings in seven different states, and from four Yearly Meetings. From the one Monthly Meeting in Georgia there came twenty-eight certificates for one hundred and fifty-five persons, and from the two Monthly Meetings in South Carolina there came one hundred and forty-three certificates for six hundred and fifty-five persons, making one hundred and seventy-one certificates for eight hundred and ten persons from Bush River Quarterly Meeting, or about four-ninths of the whole. From eleven Monthly Meetings in North Carolina there came nine-

ty certificates for three hundred and eighty-seven persons, and from two Monthly Meetings in Tennessee there came forty-five certificates for two hundred and twenty-one persons, making, in these four years, three hundred and six certificates from sixteen Monthly Meetings belonging to North Carolina Yearly Meeting, for one thousand, four hundred and eighteen persons or seven-ninths of the whole emigration. Of the remaining two-ninths, four hundred and eight persons, there came fifty-five certificates from six monthly meetings, for two hundred and sixty-nine persons from Virginia and belonging to Virginia Yearly Meeting; and eight certificates from six monthly meetings for twenty-five persons in Maryland; sixteen certificates from six monthly meetings in Pennsylvania for forty-five persons; and fourteen certificates from seven monthly meetings in New Jersey for sixty-nine persons.

It is thus seen that while the bulk of the members added in these four years came from the southern states, there were representatives from all the American Yearly Meetings but two. As near as I am able to determine, all the charter members of West Branch Monthly Meeting came from North Carolina Yearly Meeting, and by far the larger part of them from Bush River Quarterly Meeting in South Carolina, and of these the majority were from Bush River Monthly Meeting, though the Cooper, Davis, Jones and Mote families from Wrightsboro, Georgia, contributed a considerable number.

Family Names.

I now proceed with brief accounts by name of some of the families before they came to Ohio, that were prominent in the early history of the West Branch Meetings. In doing this I shall draw largely from the records of Friends' Meetings with which it has been my privilege to become acquainted in different ways, supplemented by such other information as seems trustworthy. I am sorry not to be able to treat all families alike, in the extent of their history, but the limitations of my knowledge forbids this, and compels me to omit some altogether. I can only give such information as I have been able to obtain. For convenience of arrangement I shall take up the names in alphabetical order.

Ballinger. James and Lydia Ballinger and their family of thirteen children are on Bush River Family

Registry. In 1797 they took their removal certificate to New Hope Monthly Meeting, Tennessee, from whence some of the family came to Ohio.

Brooks. James and Sarah (Wright) Brooks were parents of a family at Bush River. The Brooks and Wright families were both from Pennsylvania. Sarah Wright, probably born at Fairfax, Virginia, was the daughter of John and Rachel (Wells) Wright, who, in 1749, removed from Fairfax, Virginia, to Carver's Creek, Bladen County, North Carolina. In 1768 they were living at Bush River, South Carolina, where two of their children married in the meeting that year.

Brown. Samuel Brown and his wife brought their removal certificate from Nottingham Monthly Meeting to Bush River in 1775. He seems to have been a man of superior capability and education, as he served as clerk of Bush River Monthly Meeting four terms, making in all more than eight years. He also was the first clerk of West Branch Quarterly Meeting, serving about three years.

Coate. The Marmaduke Coate and his seven sons, who settled in Miami County, Ohio, about 1805, are descendants of a Marmaduke Coate who lived in Somersetshire, England, and died there in 1689. He was one of the steadfast early Friends and suffered imprisonment for his religious profession, being imprisoned most of the time from 1670 to 1685. His wife, Edith, and his son, Marmaduke, born 1651, were also imprisoned at the same place for some time. The son, Marmaduke, married Ann Pole in England, and later came to America and settled near Burlington, New Jersey. According to the minutes of Burlington Meeting, his coming there was in 1715. There, four of his children, three daughters and one son, married in the years, 1719 to 1727. The last of these to marry was William Coate to Rebecca Sharp, 2 Mo. 6th, 1727. The father, Marmaduke, died 12 Mo. 16th, 1728, and the mother, 11 Mo. 4th, 1729.

It is not known when William Coate removed to South Carolina, but Judge O'Neal in his "Annals of Newberry," says he was living there as early as 1762. William's son, Marmaduke, born in 1738, appears to have married in South Carolina, Mary Coppock, who had been held as a captive by the Indians several years. Their family of nine children given on the Bush River Family Registry, were born in the years 1766 to 1788.

Five of their sons married in South Carolina, two marrying daughters of Joseph and Jane Coppock; one, a daughter of Isaac and Lydia Haskett; and two, daughters of William and Jane Miles. The removal certificate of Marmaduke and Mary Coate and their younger sons, John and Jesse, is dated 8 Mo. 25th, 1804, and was received at Miami Monthly Meeting, Ohio, 12 Mo. 8th, 1804. The certificates for the three older sons and their families are dated earlier in the year 1804, and those for the other two, William and James, in 1805.

Cooper. Isaac and Benjamin Cooper and their families are mentioned in the Meeting Minutes in Georgia and South Carolina. They came South from the vicinity of Philadelphia. Isaac Cooper, the son of the Isaac above, married in 1802 Elizabeth Kennedy in Georgia, and came to Ohio soon after, settling in Montgomery County, Ohio, six miles north of Dayton.

Coppock. Two Coppock families, John and Abigail, and Joseph and Jane, are on the Registry of Bush River Monthly Meeting, South Carolina. They came from the limits of Nottingham Monthly Meeting, Maryland. Joseph, born in 1742, married there in 1769 Jane Wilson, and in 1772 they took a removal certificate from Nottingham Monthly Meeting, Cecil County, Maryland, to Bush River, South Carolina. John, born in 1736, received a removal certificate from the same meeting for himself and family in 1777. John and Joseph were sons of John and Margaret (Coulson) Coppock, who died in Maryland 1788 and 1789. This John was the son of Aaron Coppock. Most of the children of these two families were early settlers in Miami County, Ohio.

Bush River also mentions another Coppock family, the parents being Moses and Martha, who according to the family tradition came directly from England to South Carolina and settled on the frontier. In the absence of the father the Indians raided their home and, killing the mother, captured the children, one of whom, named Mary, they held for several years. She afterward became the wife of Marmaduke Coate. The Bush River records give the marriage of Martha Coppock, the daughter of Moses and Martha, 12 Mo. 30th, 1771, to William Tomlinson, of Fredericksburg Township, South Carolina. She and her descendants afterward lived in North Carolina. James Coppock, son

of Moses and Martha, about 1784, married Hannah Pugh, and they and their children, Moses, Susannah, and Martha Coppock, came to Miami County, Ohio, their removal certificate from Bush River Monthly Meeting bearing date 8 Mo. 30th, 1806.

Davis. Abiathar Davis and Rachel, his wife, and his seven younger children, received a removal certificate from Wrightsboro Monthly Meeting, Georgia, to Miami Monthly Meeting, Ohio, 5 Mo. 5th, 1804. He was born in Wales, 1754 and died in Ohio in 1840, and was the father of ten children, four sons and six daughters.

Duncan. Judge O'Neal, in his "Annals of Newberry," gives Samuel and John Duncan as Friends in Bush River Monthly Meeting and says they were of Scotch descent. The family of Samuel and Mary Duncan is given in the Registry of that Meeting. In 1801, the family received a removal certificate to New Hope Monthly Meeting, Tennessee, and in 1806 a removal certificate from that Meeting to Miami Monthly Meeting, Ohio, which endorsed it to West Branch Monthly Meeting where it was received in the Fourth Month, 1807.

Elleman. The ancestor of the Ellemans in this country was Enos Elleman, a native of Wales. His father, John Elleman, was an Englishman and his mother, Mary, a Welsh woman. The time of his coming to America is not known. He seems to have come to New Jersey and from there to have emigrated southward, marrying Catherine Collins, of German birth and locating in Orange County, North Carolina, before 1758. The family remained here until some time between 1766 and 1769, when they came to Bush River, North Carolina. He was the recorder of the Family Registry of Bush River Monthly Meeting from 1772 to 1782, when a recorder was appointed instead of "Enos Elleman, who has removed out of these parts." In recording his own family he appends a note saying that his first five children were born in Orange County, North Carolina. This embraces his son John, born in 1766, and four daughters, born in the years 1758 to 1763. His only other child was his son William, born in 1769, at Bush River. His oldest son John married in 1787 Susannah Coppock, daughter of John and Abigall (Skillern) Coppock, and removed perhaps soon after, to east Tennessee, from whence in 1806

they came to Miami County, Ohio. His other son, William, about 1790, married Jane Jay, daughter of Joseph and Mary (Cothran) Jay. They remained in South Carolina several years later. Their removal certificate from Bush River to Miami Monthly Meeting, Ohio, is dated 7 Mo. 27th, 1805. Perhaps they lived some years before that date in Washington County, Tennessee, where other members of the family had removed.

Embree. Two families, Moses and Margaret Embree, with eight children, born in years 1753-1773, and John and Mary Embree, with eight children, born in the years 1753-1772, are given in the Family Registry of Bush River Meeting. From the minutes of that meeting it is quite certain that the Embrees came from Exeter, Pennsylvania. In 1775, John and Mary Embree and family removed from Bush River to Wrightsboro Meeting, Georgia. In 1804, John and Mary brought their removal certificate from that meeting to Miami Monthly Meeting, Ohio, and their son, Amos, his wife, Sarah, and six children brought a certificate removing their rights of membership from Georgia to Miami Meeting. In the year 1806, Thomas and Esther Embree and their three children, and Isaac and Hannah (Ballinger) Embree and their four children brought their removal certificate from New Hope Monthly Meeting, Tennessee, to Miami Meeting. Thomas and Isaac were sons of Moses and Margaret, mentioned above, who were born in the years 1755 and 1762. Isaac Embree's family, and perhaps others of the name, settled in this county.

Evans. Three families of this name belonged to Bush River Quarterly Meeting. The heads of the oldest of these were Robert and Rebekah Evans, parents of nine children, born in the years 1763 to 1783. All these but one who died in childhood, grew up and were married at Bush River Meeting, and perhaps all came to Ohio. The oldest child, Ann, born in 1763, married in 1784 Enoch Pearson, the preacher; Martha, born in 1766, married David Jenkins in 1789; Rebekah, born in 1780, married in 1803 Isaac Haskett, and Joseph, born in 1773, married in 1798 Rachel McCool, daughter of Gabriel. He laid out the town of West Milton one hundred years ago. All these were prominent citizens in Miami County, Ohio, and in the West Branch Meetings. Robert, the father, died in South Carolina in about 1784.

Another Evans family lived at Wrightsboro, Georgia. The parents of this were Joseph Evans (1749-1828) and Esther Buffington (1751-1830). They were married in 1773 and were parents of twelve children, the youngest being Sallie, born in 1797, who married John Furnas in 1718. The removal certificate for Joseph Evans and his wife Esther and children, Margaret, Robert, Mary, Aaron and Sallie, from Wrightsboro Monthly Meeting to Miami Monthly Meeting is dated 4 Mo. 6th, 1805, and received at Miami Monthly Meeting 6 Mo. 12th, 1806. Robert and Joseph Evans were probably brothers, though I have not met with any records to prove it. The minutes of Bush River Monthly Meeting show that Robert Evans was one of its leading members for more than twenty years in its business affairs. He made at least one journey "as far as to Philadelphia in regard to his temporal affairs," which is pretty good proof that he was a native of Pennsylvania.

The head of the other Evans family at Bush River was Benjamin Evans, who came to South Carolina from near Philadelphia as a young man and married there about 1790. He came to Ohio with his family in 1803 and settled in Warren County, where he lived and died. It is not supposed that he was related to the other two families and certainly no near connection. He was a blacksmith by trade and the inventor of the screw augur.

Furnas. John Furnas, born 1736, and Mary Wilkinson, born 1742, in the north of England, were married at Friends' Meeting at Wigton, Cumberland County, England, Third Month 24, 1762, and the same year emigrated to America, landing at Charleston, South Carolina, in the latter part of February, 1763. In a short time they located at Bush River, Newberry County, South Carolina, where they lived and died, he in 1777 and she in 1782. They were parents of seven children, five sons and two daughters, born in the years 1763-1775. All their children married in South Carolina and had children born there, and all but two retained their membership with the Friends. Five of them and their families received removal certificates from Bush River Monthly Meeting in 1804 and 1805 to Miami Monthly Meeting, and three of these, one son and two daughters, settled in Miami County, Ohio, and their families added thirty

members to West Branch Monthly Meeting. Although John and Mary Furnas died rather young, a little more than forty years each, the children all lived to a fair age, the average of the seven being sixty-nine years and four months, a high average for a whole family.

Haskett. Isaac and Joseph Haskett appear to have come to Bush River from eastern North Carolina. Isaac probably lived a while on the Wateree River at the Camden Meeting before coming to Bush River. Joseph remained there only a short time, receiving a removal certificate from Bush River Meeting to Center Monthly Meeting, North Carolina, in 1775. The family of Isaac and Lydia Haskett, two sons and seven daughters, born in the years 1765 to 1781, is given in the Bush River Family Registry. Isaac Haskett's name occurs often in the business of the meeting on committees requiring clearness and accuracy of judgment. His two sons, Thomas, born in 1766, and Isaac, born in 1777, both married in South Carolina; Thomas married a daughter of Marmaduke Mills, and Isaac married, in 1803, Rebekah Evans, daughter of Isaac and Rebekah. Their removal certificate in coming to Ohio is dated 4 Mo. 26th, 1806, and was received at Miami Monthly Meeting 1 Mo. 8th, 1807, nine days before the opening of West Branch Monthly Meeting. They settled near West Milton, Ohio, and Thomas' family settled in Warren County, Ohio. Thomas and Isaac Haskett were carpenters and built the new meeting-house at Bush River which was finished about the beginning of the exodus of the Friends from South Carolina.

Hollingsworth. The early settlers of the name of Hollingsworth in Miami County, Ohio, were descendants of Valentine Hollingsworth, born in England about 1630, who died in the State of Delaware after 1710. In 1682, he, his wife Ann and seven children came to America from the Parish of Sego, County of Armagh, Ireland, and settled on a large plantation of nearly one thousand acres in New Castle County, Delaware, five miles north-east of the present city of Wilmington. His son, Thomas Hollingsworth, born in Ireland, in 1661, died in Winchester, Virginia, in 1702-3, whither he had removed a few years before. Thomas' son, Abraham, born in Delaware, 1686, died near Winchester, Virginia, in 1748. His son, George, the great-grandson of Valentine, the immi-

grant, had a family of eleven children by two wives, nine sons and two daughters. In 1762, he sold his property near Winchester, Virginia, and all the family, except the son, Robert, went south and settled at Bush River, Newberry County, South Carolina. His oldest son, Joseph, born in 1735, went to South Carolina, a widower with two sons, where at Bush River Meeting, in Sixth Month, 1768, he married Margaret Hammer, a widow, daughter of John and Rachel Wright. They were the parents of ten children, but none of them on coming north, settled in Miami County, Ohio. Their second son, Isaac, was the father of Gulielma Hollingsworth, the mother of Joseph Gurney Cannon, present Speaker of the United States House of Representatives.

Isaac Hollingsworth, 1739-1809, second son of George, also married a daughter of John and Rachel Wright, Susannah, 12 Mo. 12th, 1771, at Bush River Meeting. She was a prominent minister in the Society of Friends, both in the South and after coming to Ohio, which they did in 1805. They had nine children, some of whom are ancestors of active members in the West Branch Meeting the last one hundred years. Their daughter Ruth, born in 1781, married John Pearson, born in 1776, son of Benjamin and Margaret (Evans) Pearson. John and Ruth were the great-grandparents of our worthy presiding officer, Dr. H. R. Pearson. Their daughter, Keziah, born in 1784, married Robert Pearson, born in 1771, brother of John. Both these marriages took place in South Carolina. Their youngest daughter, Susannah, born in 1788, married Elisha Jones, born in 1786, and they were grandparents of Arena Kersey and William A. Jones, from whom we are to hear this afternoon on the program. The families of two other sons of George Hollingsworth settled in Miami County, James and Henry. Of Henry's seven children four married companions of the name of Coppock.

Jay. John Jay, 1752-1829, an early settler in Miami County, Ohio, was the son of William Jay, born in Maryland or Virginia about 1720. The first account we have of him he was living in Frederick County, Virginia, near Winchester. There, about 1743, he married Mary Vestal, daughter of William and Elizabeth (Mercer) Vestal. The Vestal family came from Chester County, Pennsylvania, to the settlement of

the Friends in the Shenandoah Valley, already mentioned, about 1730. They were Friends, and it appears that their daughter's marriage to William Jay, who was not a member, caused her to lose her right. William and Mary Jay had eight children, five sons and three daughters, born in the years 1744 to 1765. My father's account of these children to me almost a half century ago, as he remembered them in the order of their ages was: that James was a Baptist preacher; William, the grandfather of Elijah Jay; Joseph, the father of Jane Elleman, wife of William Elleman; John his father; Mary married Charles Patty; Rachel married George Arnold; Lydia married James Mills; and David, a very jovial and social man with young people, was a Methodist preacher, had a son John and emigrated to Alabama from South Carolina. None of these were members with the Friends in Virginia, though they no doubt grew up among them in the vicinity of Hopewell Meeting.

When the wave of southern emigration passed over that region, about 1770, this Jay family was carried along in it to Bush River, South Carolina. The three older sons seem to have married in Virginia, but they and their families were in the migration. It appears that soon after their removal to Bush River, the five younger children became members in the Society of Friends; they are so enrolled in the Family Registry of that meeting. Unfortunately, the minutes of the meeting, prior to Fourth Month, 1772, are lost, and so we cannot learn the time or the way in which this came about. From the minutes of Hopewell Monthly Meeting, Virginia, we learn that in the latter part of the year 1772, their mother, Mary Jay, formerly Vestal, gave there a paper concerning her outgoing in marriage, which was taken "as satisfaction," and she received a removal certificate of membership with the Friends to Bush River, South Carolina. In the Third Month, 1773, two of her children were married according to Friends' order in that meeting. John, on the 4th to Elizabeth Pugh (1755-1821), and Mary, born in 1755, on the 11th, to Charles Patty. In the marriage certificate of John Jay he is described as son of William Jay, deceased, and Mary Jay, from which it is evident that William Jay had died some time previous to that date and probably before the family left Virginia.

Elizabeth Pugh, wife of John Jay, was daughter of Thomas Pugh, born in 1731 and Ann Wright, born in 1725, both natives of Pennsylvania. She was the granddaughter of Jesse Pugh, born 1711, who was the grandson of Ellis Pugh, born in 1656 in Wales, from whence in 1687, he came to the province of Pennsylvania and died there in 1718. Ellis Pugh was an approved minister amongst the Friends, both in Wales and in Pennsylvania, preaching in the Welsh language and was instrumental in gathering many of that nationality around Philadelphia into membership with the Friends. John and Elizabeth Pugh Jay were parents of eleven children, seven sons and four daughters, born in South Carolina in the years 1773 to 1795. Three of them married at Bush River Meeting. In the first half of the year 1803, John Jay and family, including ten of his children, came to Warren County, Ohio. There he engaged in mercantile business at Waynesville, Ohio, for about five years. In that time, for the purpose of buying goods, he made two trips with his own five-horse team to Baltimore, Maryland, with produce from the new country. My father, Walter Denny Jay, went with him as companion and teamster. In the meantime he entered land in the south-west corner of Monroe township, Miami County, Ohio, and when a home was prepared the family settled on this land. From the date of the certificate transferring their membership from Miami to West Branch this removal appears to have been in the autumn of 1808, and here in a few years nine of his eleven children with their families were settled around him, most of them on farms adjoining each other.

Grandfather John Jay's brother, William, "grandfather of Elijah Jay," also had eleven children from two marriages, seven sons and four daughters. The six children by his first wife all joined Friends in South Carolina, and the oldest one, Susannah Jay, of the second marriage. Four of these seven married in Friends Meeting in South Carolina; James and Layton Jay marrying two sisters, Jemimah and Elizabeth Mills, and the two daughters, Anna Jay (1765-1821), marrying in 1790 John Coppock, son of John and Abigail, and Susannah Jay (1778-1859), marrying in 1796 Benjamin Coppock (1772-1850), son of Joseph and Jane. The two oldest sons of William Jay, David, born in 1764, and James, born in 1766, on coming

north, settled a while in Warren County, Ohio, then lived from 1822 to 1842 in the northern part of Wayne County, Indiana, at a meeting called Center, and then went to Henry County, Iowa, where many of their descendants still live.

JENKINS. In giving an account of the Friends of Bush River, Judge O'Neal says that David Jenkins came there about 1762, or possibly a few years earlier. Although we have no records telling us where he came from, there are certain facts which make it quite sure that he came from Pennsylvania. Possibly he had stopped for awhile at some of the Friends' Meetings by the way, it may be at Hopewell, Virginia, where some of the name are known to have lived later on. The family of David and Elizabeth Jenkins on the Bush River Family Registry consists of seven sons and two daughters, born in the years 1755 to 1776. The marriages of five of these sons, Isaac, born in 1757, David, born 1760, Thomas, 1762, Jesse, 1766, and Amos, 1769, and the daughter Elizabeth, born in 1772, were in the Friends' meeting at Bush River. The oldest son, William, born in 1755, did not marry according to the order of Friends, and there is no account of the marriage of the other daughter, Mary, born 1764. The youngest child Enoch, born 1776, was unmarried when the family came to Ohio, 1805. Two of the sons, Isaac and David Jenkins, were very prominent in the business transactions of the meeting. Isaac died when about thirty years of age, leaving a son, David, perhaps an only child. David Jenkins, Jr., married Martha Evans, daughter of Robert and Rebekah in 1789. They had a family of eight children, two sons and six daughters, all born in South Carolina in the years 1790 to 1805. No name occurs oftener in the business of Bush River Monthly Meeting than that of David Jenkins. As there were two of the same name, father and son, both active in the business of the meeting, it is sometimes difficult to understand which one was intended. There were eight removal certificates issued by Bush River transferring the membership of David Jenkins and his descendants in the years 1805 and 1806, four in each year, and these embraced thirty-five persons. In coming to Ohio there were three David Jenkins, David, the father, David, his son, and David, his grandson, the son of Isaac, born about the year 1786. The marriage of this David

Jenkins to Ann Russell was the first one that took place under West Branch Monthly Meeting, the marriage being in the Concord settlement, Monroe Township. He was afterward a leading citizen in that township, serving as Justice of the Peace nearly thirty years and was widely known as Squire Jenkins.

Jones. There were in the early times four families of the name of Jones in the limits of West Branch Quarterly Meeting. The first of these to settle there came from Georgia. Their ancestor in America was an emigrant to the Province of Pennsylvania in the time of William Penn. His wife is said to have been a sister of Sir Isaac Newton. His son, Francis Jones, married in Pennsylvania and must have been born about 1730 to 1735, as his oldest child was born in 1752. In his southern emigration we find that he lived for awhile at Cane Creek Meeting, North Carolina. The records of Bush River Monthly Meeting show that the removal certificates for Francis Jones, his wife and their twelve children from Cane Creek Meeting dated 10th Mo. 3d, 1772, was received 1st Mo. 30th, 1773. This was before the opening of Wrightsboro Monthly Meeting and probably marks the time of their settlement in Georgia. Two other children were born in this family in Georgia, making fourteen in all. They remained in Georgia about thirty-two years. The removal certificates of Francis Jones and his son Samuel, wife and ten of his eleven children to Miami Monthly Meeting, Ohio, was dated in 1805. This son, Samuel Jones, about 1780, married Mary Mote, daughter of David and Dorcas (Nichols) Mote. They settled near West Milton, Ohio, in 1805. They had seven sons and four daughters.

The head of a second family was Elisha Jones, who settled near West Milton, Ohio. He was the son of John and Margaret Jones. They were not members of the Friends. Elisha Jones was recorded a member by Bush River Monthly Meeting, 7 Mo. 31st, 1802, when he was sixteen years old. His removal certificate from that Meeting to Miami Monthly Meeting, Ohio, is dated 12 Mo. 28th, 1805, and he married under sanction of Miami Monthly Meeting the next summer, Susannah Hollingsworth, youngest daughter of Isaac and Susannah Hollingsworth. This match is understood to have been made in South Carolina, but consummated in Ohio.

A third Jones family of Miami County is represented by two Wallace Joneses, father and son. Though coming to Ohio from Bush River settlement, South Carolina, they were not Friends. The father died in 1823. The son, born in South Carolina in 1773, married there about his twentieth year, Rachel Patty, daughter of James and Margaret (Mote) Patty. They came to Ohio about 1806; they were parents of seven children, the most of whom were born in South Carolina. Wallace Jones, in his younger days, is described as being active and impulsive, but in later years after he joined the Friends, he was an example of sincerity and self restraint, though always original and somewhat eccentric in his ways. Wallace and Rachel Jones and their seven children joined the Friends at West Branch in First Month, 1811. His wife, Rachel, dying in 1828, he had for a second wife Ruth (Hollingsworth) Pearson, widow of John Pearson. They both died in 1854.

The fourth line of the Jones name came from Deep Creek Monthly Meeting of the Friends, North Carolina, and has Abijah Jones as its representative. He was the son of Richard and Jemima Jones, was born in 1767, and in 1791 married Rachel Harris, daughter of Obadiah. They had a family of eight children, six of whom were born in North Carolina. He was a recorded minister among Friends and lived in Montgomery County, Ohio, at a meeting called Randolph, where also there were two other Jones families, supposed to be of the same line. Stephen, born 1792, and Francis, born 1797, both had large families there which are recorded in the Registry of Mill Creek Monthly Meeting, Ohio.

Kelly. Two brothers, Samuel and John Kelly, and their sister Abigail, from Kings County, Ireland, were living on the Wateree River, near Camden, South Carolina, as early as 1753. In 1762, Samuel Kelly and probably the others also, was at the Bush River settlement, being among the earliest Friends to settle there. Samuel Kelly's wife was Hannah Belton, of Queens County, Ireland. The Bush River records show that they had five children, born in the years 1758 to 1767. His daughter, Anna Kelly, married Hugh O'Neall, son of William and Mary, and their son, John Belton O'Neall, who was at his death in 1863, a judge of the Supreme Court of South Carolina, was the author of the "Annals of Newberry," mentioned above. John

Kelly's wife was Mary Evans. They had six children that grew up and three that died in childhood. Their daughter, Anna Kelly, married Abijah O'Neall, brother of Hugh. He was born in 1762, in Frederick County, Virginia. He and his brother-in-law, Samuel Kelly, Jr., were the leaders in the exodus of the Friends from South Carolina; Abijah, with a company, coming to Ohio in 1799. Moses Kelly, the youngest son of John and Mary, born in 1783, married in South Carolina, in 1800, Mary Teague, daughter of Samuel and Rebecca. They came to Ohio in 1805 and lived in the limits of West Branch Quarterly Meeting about twenty years, when they moved to Western Indiana. Their grandson, Robert L. Kelly, is now president of Earlham College, Richmond, Ind. None of the descendants of Samuel Kelly, Sr., appear to have come north. He was one of the very few Friends, at Bush River, who suffered himself to be disowned rather than free his slaves. His brother John's family were strong in their opposition to slavery, Abijah O'Neall, his son-in-law, getting the Friends to leave there on account of slavery. Most of John Kelly's descendants settled in Warren County, Ohio.

Another Kelly family about West Milton was represented by Samuel and Seth Kelly, who came from New England, as young men, bringing their right of membership with Friends from Smithfield Monthly Meeting, Rhode Island. Samuel, born in 1792, came in 1816 and Seth, born in 1794, came in 1822. They were great-grandsons of a Seth Kelly, born in Ireland in 1700, who came to America and settled in Eastern Massachusetts, where he died in 1758.

He is described as one of three brothers who came to America. If the Kelly ancestry were examined in Ireland, the South Carolina line and the Massachusetts line would probably be found to have a common origin, not many generations back.

Macy. Three families of the name of Macy settled in the limits of West Branch Quarterly Meeting. They were: Thomas Macy, son of Paul and Bethiah, born in Nantucket in 1765, and brought to Guilford County, North Carolina, by his parents in 1773; he married at Deep River Meeting, 1787, Anna Sweet, also born in Nantucket, and removed to East Tennessee in 1797, from whence he came to Ohio in 1807; second, his brother Paul Macy, born in Guilford County, North

Carolina, 1780, and married in 1801, Eunice Macy, came to Ohio with his father in 1818; third, Stephen Macy, son of Enoch and Anna, born in Guilford County, North Carolina, 1778, married in North Carolina, Rebecca Barnard, and came to Ohio in 1808. These three men were of the sixth generation of the Macy family in America, being great-grandsons of a Thomas Macy, born in Nantucket in 1687 and who died there in 1759. This Thomas Macy was grandson of Thomas Macy, the immigrant from Salisbury, County of Wilts, England, where he was born in 1608, and who came to America between 1635 and 1640, and settled at Salisbury, now Amesbury, Massachusetts. Here he lived till 1659. In the fore-part of that year he was one of a company of ten stockholders who purchased the island of Nantucket as a place of residence and as a refuge from the bigotry and persecution of the Puritans in Massachusetts. In the autumn of that year, 1659, with his young family, accompanied by his trusty friend, Edward Starbuck, some years older than himself, and Isaac Coleman, a lad, he went to Nantucket from Salisbury in an open sailboat. They resided there through that winter, surrounded by three thousand Indians, who received them kindly and assisted them in getting a living by fishing and such other pursuits as they followed to sustain themselves. The next summer they were joined by other families of the company and the colony increased and prospered. This Thomas Macy died in 1682, seventy-four years of age.

The early settlers of Nantucket were generally of the Baptist persuasion and in settling in Nantucket they sought a home where, unmolested, they might practise and enjoy their religious convictions. It was about forty years after the settlement of the island before it was visited by ministers of the Society of Friends. John Richardson, Thomas Story and Thomas Chalkley visited the island at different times and found there an honest-hearted people, willing to hear them and, when their judgments were convinced, ready to receive the truths of the Gospel as they presented them. This soon led to the establishment of a Friends' Meeting on the island which took place in the year 1708. The first of the Macy name to join the Friends was John Macy, grandson of the immigrant Thomas Macy, and his wife, Judith (Worth) Macy. This was in 1711. This John Macy was born about 1675 and died in 1751. The maiden name of the mothers of Thomas,

Stephen and Paul Macy, mentioned above, was Macy, being granddaughters of the John Macy who first joined the Friends. Their sons were therefor not only great-grandsons of the Thomas Macy mentioned before, but also of his brother John Macy.

Of the three Macy settlers in Ohio, Stephen was cousin to Thomas and Paul, their fathers, Enoch and Paul, being brothers, both emigrants from Nantucket to North Carolina in 1773. Paul came to Ohio when near eighty years of age. He sat at the head of Mill Creek Meeting many years, dying in 1832 in his ninety-second year. His son Paul died at Troy, Ohio, in 1868 in his eighty-ninth year, and his grandson Paul, son of Thomas, in 1891, near Dayton, Ohio, in his ninety-fourth year. Stephen Macy's family resided in Montgomery County, at Randolph Meeting, from where he removed in 1826 to Richmond, Indiana. He died there in 1857. His son John M. Macy was a noted teacher in Friends' schools from seventy to fifty years ago. He died in Henry County, Indiana, in 1887, in his eighty-first year.

A Robert Macy and family also came to Ohio in 1808 from North Carolina but returned there the next year. He came again in 1812 and returned in 1816. His wife was Elizabeth Gardner, sister of the wives of Caleb and Joseph Mendenhall.

Mendenhall. Caleb and Joseph Mendenhall were among the early settlers at West Branch. They were sons of Phineas and Tamar (Kirk) Mendenhall, born in North Carolina, Caleb in 1769 and Joseph in 1772. Phineas was the son of James and Hannah (Thomas) Mendenhall. He is described as James Mendenhall, the miller of Jamestown, North Carolina. He was the son of Aaron and Rose (Pierson) Mendenhall, married under sanction of Concord Monthly Meeting, Chester County, Pennsylvania, in 1715. James was no doubt born in Pennsylvania. Aaron Mendenhall was the son of John, the immigrant from England, and Elizabeth (Maris) Mendenhall. He came to America in the time of William Penn. They were married in Pennsylvania in 1685. All the American ancestors of Caleb and Joseph Mendenhall were members of the Society of Friends.

Phineas Mendenhall, his wife and their five children went from North Carolina to Wrightsboro, Georgia, in 1772. Their removal certificate was received at

Bush River Monthly Meeting, 12 Mo. 26th, 1772, and they were members of that meeting till the establishment of Wrightsboro Monthly Meeting the next year. While residing in Georgia, the Creek Indians, in a state of war, made an attack on the Mendenhall home, killed the mother and one of the children, and took the son, Joseph, captive. They held him for some months till ransomed by his father. The family finally left Georgia and returned to North Carolina. There, in 1791, Caleb Mendenhall and Susannah Gardner were married, and in 1795, Joseph Mendenhall and Rachel Gardner were married. Both these marriages were at Deep River Meeting, Guilford County. A few years afterward they removed to Ohio and settled at West Branch on farms east and south-east of the meeting-house. Their wives were sisters, daughters of William and Susannah Gardner and sisters of Robert Macy's wife, Elizabeth Gardner. Both Caleb and Joseph had large families.

Mote. David and Dorcas (Nichols) Mote were ancestors of the most of the Mote family that were early settlers at West Branch. David Mote was born in Chester County, Pennsylvania, in 1733, and Dorcas a year or two earlier. David Mote was the son of Jonathan Mote, the immigrant to Pennsylvania from Middlesex County, England. The time of David Mote's family going to South Carolina is not known. His name occurs in the proceedings of the first meeting of Bush River Monthly Meeting of which we have the minutes. From the records of that meeting it is evident that the Mote family was residing at Bush River when Wrightsboro Monthly Meeting was set up in 1773. More than a year after it was opened, 3 Mo. 25th, 1775, David Mote and family requested a certificate of membership to Wrightsboro Monthly Meeting, Georgia. They had at that time five sons and four daughters, one other son was born afterwards. Their rights of membership remained at Wrightsboro between twenty-eight and thirty years. The removal certificate for the son Jeremiah Mote and family to Miami, Ohio, is dated Third Month, 1803; for David and Dorcas, the parents, Third Month, 1804; for their son Jonathan and family, Fifth Month, 1804; and for the son John and family, Fourth Month, 1805. These certificates transferred the membership of twenty-six persons to Miami Monthly Meeting. A great-

grandson of David and Dorcas Mote writes that they, in company with their sons, Jeremiah and William, came to West Branch in September, 1802, and that the rest soon followed. This would show that they did not request the transfer of their membership with Friends until they had been in Ohio some time. They all settled in the vicinity of West Branch Meeting-house.

Neal. Two families of this name came from New Hope Monthly Meeting, Tennessee, to Ohio; William and Rachel Neal and their son Mahlon; and Henry and Rebecca Neal and their children, Benjamin, Phebe and William. We have no account of the ancestry or origin of these families. William, the father of the first family is mentioned in the Bush River Records as early as 1773, when he was one of the committee to visit the Georgia Friends at Wrightsboro about the request for the establishment of a monthly meeting amongst them. It appears that he left Bush River soon after and was, perhaps, an early settler among the Friends in eastern Tennessee. He was a recorded minister in the Society of Friends when he came to Ohio, but where he was recorded is not known. He was perhaps the first resident minister amongst the West Branch Friends. It appears that the removal certificates of four recorded ministers, afterwards members at West Branch, were received at Miami Monthly Meeting before the establishment of West Branch Monthly Meeting. They were Mary Pearson and Susannah Hollingsworth from Bush River, certificates received Seventh Month, 1805; William Neal from New Hope Monthly Meeting, certificate received Twelfth Month, 1805; and Enoch Pearson from Bush River, certificate received Ninth Month, 1806. Neither Mary Pearson nor Susan Hollingsworth appear to have settled in Miami County for some time after the reception of their certificates, but William Neal and Enoch Pearson located there before or soon after the reception of their certificates. Of these ministers, Mary Pearson died first, about 1812; William Neal about 1822; Susannah Hollingsworth about 1830, near eighty years of age; and Enoch Pearson in Twelfth Month, 1839, in his seventy-ninth year.

Patty. Margaret Mote, the oldest daughter of David and Dorcas Mote, born in 1753, married James Patty. They had at least four children, three sons,

James, David, and Charles, and one daughter, Rachel, who was the wife of Wallace Jones. There were perhaps other children. These four all came to Ohio from Bush River and settled in the limits of West Branch Quarterly Meeting. James, who married Anna Brown in South Carolina, was an active member of West Branch Monthly Meeting in its first twenty years, and in Indiana Yearly Meeting from its beginning in 1821 to 1828. He appeared to have died soon after the last date. All three of the sons had good sized families.

Pearson. The Pearsons who were early settlers in Miami County, Ohio, from Newberry County, South Carolina, were descendants of three brothers, Samuel, Benjamin and Thomas, who went to South Carolina a few years before the Revolutionary War. They were natives of Pennsylvania, born it seems in the years, 1720 to 1730. They were sons of Enoch and Mary (Smith) Pearson, married in 1719. Three other children are known to have belonged to this family; first, Enoch who died young; second, William, who remained in Pennsylvania, but going in 1780 to South Carolina afoot to visit his brothers and to conclude some business transactions with one of them, took sick there and died at his brother, Thomas's, and was buried in the burying ground at Bush River; and third, Margery Pearson, who, 11th Mo. 15th, 1759, married Nathaniel Squibb at Chester Meeting, Pennsylvania. Enoch Pearson, born 1690, was the fourth son of Thomas and Margery (Smith) Pearson who were married according to Friends' order at Cheshire, England, 2 Mo. 18th, 1683. They came to America the same year, arriving at Philadelphia 7 Mo. 20th, 1683. It appears that they settled on land in Marple Township, Chester County, Pennsylvania, which Thomas' brother, John Pearson, had bought of William Penn before his leaving England. The record of the deed for this land is in the City Hall, of Philadelphia. Records at the Court House at West Chester, Pennsylvania, show that this land or a part of it, was transferred by John Pearson to his brother Thomas, who, in turn transferred it to his oldest son, Robert Pearson, before his death in 1734.

Of the three brothers who went to South Carolina, Benjamin and Thomas went direct from Pennsylvania to what was afterward Newberry County, South Carolina, about 1768. Samuel, who was living in Virginia

before 1767, at a place called Worthington's Marsh, ten miles from Winchester and five miles from the Shenandoah River, in 1771 removed to South Carolina. He received from Hopewell Monthly Meeting, Virginia, a certificate of the membership of himself and family to Bush River Monthly Meeting, South Carolina. Neither Benjamin nor Thomas nor their families appear to have been members of Friends when they went to South Carolina. From the records of Bush River Meeting we learn that Thomas Pearson and his eight children became members of that meeting, by request, in Twelfth Month, 1773. This was after the death of his wife Ann (Powell) Pearson, whom he had married 6 Mo. 5th, 1751, at Philadelphia. In 1775, Thomas Pearson married his second wife, Mary Campbell, with approval of Bush River Monthly Meeting, at Padgett's Creek Meeting. She was a widow, the mother, of three children by a husband named John Inscoe, and two named Campbell by her second husband, Samuel Campbell; and by Thomas Pearson had two daughters, making the number of his children ten, six sons and four daughters, born in the years 1753 to 1778. Five of these sons and two daughters appeared to have lived and died in Monroe Township, Ohio, after coming north.

Samuel Pearson married four times; first about 1749, place unknown, Martha Worthington, by whom he had three children; second, in 1757 at Fairfax Meeting, Virginia, Christian Potts, by whom he had one child name Martha, afterwards the wife of Henry Steddom; third, in 1762, in Frederick County, Virginia, Mary Rogers, who was the mother of four of his children; and fourth, Mary Steddom, a widow with a son and daughter who afterwards married a daughter and son of Samuel. This fourth wife was afterwards Mary Pearson, the minister. By his fourth wife, Samuel had a daughter named Sarah, born in 1773, who in 1790 married Joseph Furnas. In all Samuel Pearson had nine children, four sons and five daughters. Two sons and two daughters settled in Miami County, living and dying there. One of these, Samuel, born in 1767, marrying in 1790 Mary Coate, daughter of John Coate the blacksmith, located in Monroe Township. They had nine sons and two daughters. The other three, Benjamin, born in 1763, Eunice Mills, born in 1770, and Sarah Furnas, born in South Caro-

lina in 1773, located in the southern part of Newton Township. Benjamin Pearson in 1790 married Esther Furnas at Bush River, South Carolina. They had seven sons and three daughters.

Benjamin Pearson, the third of the three brothers, had two wives; the first Agatha Brooks, the mother of three sons and two daughters; second, Margaret Evans the mother of six sons and one daughter who died young. Both of these marriages appear to have been in Pennsylvania, the first about 1752, and the second about 1762. In all, his children were nine sons and three daughters. Two sons and a daughter died in South Carolina, leaving seven sons and two daughters who came to Ohio. Of these, four sons and the two daughters appear to have located in Monroe Township; two sons, Robert and John, who married daughters of Isaac and Susannah Hollingsworth, located in Union Township, on Ludlow Creek, and one son Joseph Pearson in the northern part of Montgomery County. It might be noted that each of the Carolina brothers had a son named Enoch, two of whom lived in Monroe Township, Ohio, Enoch the blacksmith, son of Benjamin, born in 1760; and Enoch, the preacher, son of Thomas, born in 1761. In my boyhood days there were in my acquaintance in Miami County, Ohio, six Enoch Pearsons. In addition to the two named above, the blacksmith had a son called Teant Enoch; and the preacher, a grandson called Nuck Enoch; there was also a grandson of the elder Samuel called Pony Enoch; and a great-grandson called Lame Enoch. Of the three Pearson brothers that went to South Carolina, Benjamin died there in 1788 and Samuel in 1790. Only Thomas came to Ohio, in 1806, where he died 10 Mo. 13th, 1820, aged ninety-two years, six months and twenty days, which gives his birth 3 Mo. 23d, 1728. He was probably the youngest of the three. In his emigration to Ohio, in his seventy-ninth year there came along with him, children, grandchildren, and at least one great-grandchild, Sarah Pearson, born in 1805, afterward the wife of Moses Pearson who died here in West Milton in 1874, thirty-three years ago last summer. No family name contributed more families or persons to the membership of West Branch Monthly Meeting one hundred years ago than the Pearson name, the number of persons being about forty.

Pemberton. It is understood that the Pembertons of West Branch came from Bush River, South Carolina, although I have found no removal certificates for any of them to meetings in Ohio. The records of Union Monthly Meeting, Ohio, state that Robert, John and Isaiah Pemberton, born in the years 1788, 1789, and 1790, whose large families are given on the family registry of that meeting are sons of Isaiah and Esther Pemberton, of South Carolina. This Isaiah is no doubt the son of Isaiah and Elizabeth Pemberton, whose family of twelve children, six sons and six daughters, born in the years 1753 to 1775 are given in the Bush River Family Registry. Isaiah and Elizabeth Pemberton and eleven of their children were recorded members with the Friends at Bush River 3 Mo. 26th, 1774. Their daughter Ruth, born the next year, in 1797, married Abel Thomas. The marriage of two others of the daughters of this family—Ann, born in 1764, to John Thomas in 1786, and Sarah, born in 1772, to William Thomas in 1802—occurred in Bush River Meeting. These Thomas men were brothers, sons of Isaac and Mary. It is supposed that the Pembertons are of the Philadelphia line of that name and in their southern emigration may have resided for a time in Virginia. Some evidence if this is found in the fact that on two occasions, in 1776 and 1784, some of the family received from Bush River Monthly Meeting certificates of membership to travel to Virginia about their temporal affairs. It would seem that only a small part of this large family came north, as all the Pembertons in Miami County sprang from one of the six sons of Isaiah and Elizabeth, viz., Isaiah born in 1766.

Teague. Samuel and Rebecca (Furnas) Teague, two substantial Friends with their large family of children all born in South Carolina, in the years 1783 to 1803, and their oldest daughter, who had married there, were among the early members of West Branch Monthly Meeting. Samuel, son of Elijah and Alice Teague, was born in 1754. He was not a Friend but is said to have been a soldier in the Revolutionary War. Becoming convinced that war was wrong he left the service and was tried by a court martial for desertion and would probably have met the deserter's fate if his principal judge had not been an officer whose life Samuel had saved at the risk of his own on a former

occasion. He married Rebecca Furnas in 1783 and subsequently joined the Friends at Bush River, but when I have not learned. In reading the minutes of Bush River Meeting, the first mention of his name that I noted was in 1794. In 1799 he was put in the station of Elder, a position long held by both himself and wife in Union Monthly Meeting, Ohio. In the "Genealogy of the Furnas Family" lately published, giving the list of them down to 1897, the descendants of Samuel and Rebecca Teague number eleven hundred and thirty, in three hundred and two families; certainly a very good showing for one hundred and fourteen years.

Thomas. On the Family Registry of West Branch Monthly Meeting there are eighteen families of the Thomas name. The two oldest of these are John and Abel Thomas, born according to the Bush River Records in 1766 and 1768. Their wives were both Pembertons and they were married in Bush River Meeting in 1786 and 1797. From their marriage record we learn that they were sons of Isaac and Mary Thomas, whose family of twelve children, seven sons and five daughters, born in the years 1761 to 1783, is given on the Bush River Family Registry. This family according to the investigations made by Francis W. Thomas, of Spiceland, Indiana, is a branch of the family that settled at New Garden, Wayne County, Indiana, nearly one hundred years ago. This Thomas family came from Pennsylvania and in their southern emigration settled for awhile in a Friends settlement near the border between North and South Carolina, their meeting being called Piney Grove. Some of them came to the settlement on Bush River. Where or when this Bush River line branched off from the other I have no means of knowing. Descendants of the Piney Grove Thomases appear to have moved further north in North Carolina and from there into Wayne County as stated above.

Isaac Thomas and his family of Bush River were recorded members 4 Mo. 30th, 1774. Three removal certificates issued for members of the Thomas family by Bush River Monthly Meeting were received at Miami Monthly Meeting, Ohio, in the Spring and Summer of 1807, bringing the membership of twenty-five persons to that meeting. Several families of this name located near Philipsburg, Montgomery County,

Ohio, south-west of West Branch Meeting and had a meeting there called South Fork, which has been laid down for many years, the members having moved away.

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Thompson. The removal certificate of Joseph Thompson issued by Hopewell Monthly Meeting, Virginia, 9 Mo. 6th, 1773, was received at Bush River in the Twelfth Month following. Along with the certificate was the recommendation of his five children to the care of Friends, "they only having rights by the father." Judge O'Neal describing Friends Meeting at Bush River in his "Annals of Newberry" says, alongside David Jenkins "might be seen the tall form and gray hairs of Tanner Thompson as he used to be called. Scarcely could the sacred stillness of a Friends Meeting keep him from snapping his thumb and finger together as if feeling a side of leather." But notwithstanding his gray hairs he lived to come north, settling in Monroe Township. His sons Richard and Joseph in 1778 joined Friends and Richard in 1782 was married at Bush River Meeting to Hannah Stidman, from Pennsylvania and their family of seven children, born in the years 1783 to 1797, is on the Bush River Registry. Some of these children came to Ohio, and three of their sons married sisters of Elijah Jay, in the eighteen-twenties.

I have thus sketched brief accounts of some of the families before they came to Ohio, that made up the membership of the West Branch Meetings. No one can be more conscious than myself how imperfectly this has been done. Enough, I hope, has been brought out to show that there were in these families persons of such character and qualifications as fitted them to be leaders, able to plan and execute what ought to be done as new occasions required. Many of these early settlers had been trained in pioneer experience and success before coming here, that well qualified them to make comfortable homes and convenient surroundings in the dense forests of the Miami Valley. Nor did they rely solely on the arm of flesh to give them success. They were men and women of religious experience and practice, accustomed to look for guidance and help to a higher power than themselves, to a Being that rules in the affairs of men. They first sought to be conformed to the divine standard, believing that then their labors would be blessed and crowned with success.

It was my lot in early life to be acquainted with many of these early pioneers, and it gives me great pleasure to bear testimony to their goodness of heart, to their considerate and loving judgment and their correct walk in life, seeking to do justly, love mercy and walk humbly with their God. With all their limitations and shortcomings they were noble men and women, faithful in the work assigned them. May we, their descendants, be as faithful according to our light, wider knowledge and better opportunities as they were in their day and generation.

HISTORICAL REMINISCENCES OF WEST BRANCH.

By Joseph Pemberton, West Milton, Ohio.

Impromptu—no paper.

It seems to me that we have just listened to a more than ordinary interesting talk. Who would have believed that one mind could contain so much information on this subject? Our friend, Eli Jay, has given us an historical account of almost every family represented here to-day. I hope we will all remember what we have heard.

What I say will be on the northern settlement here. The Friends that settled up north of West Milton when this country was all woods, owned nearly all the land that was entered between Milton and Pleasant Hill. They had no roads only an Indian path along the Stillwater River to the place where Dayton now stands. They settled mostly on quarter sections. They did not have such houses as we have now, but built their little huts of small round poles, and covered them with clap-boards which were cut out of logs. Some had dirt floors, and others puncheon floors. They had no churches, but believed in the worship of God, and came with a determination to carry it on. They held meetings when they first came, by meeting around from house to house. Later they built a meeting house where they could all go, which was located just north of where Ludlow now stands. It was built out of round logs, and they hung quilts for a partition between the men's and the women's meeting.

Friends kept coming from the south, and some settled on the east side of the river. The meeting kept growing until this house would not hold the people,

and they built another down close to the river on a hill. This one was made out of bigger logs, that were hewed. I was a small boy when this house was built, and can remember it very well. It was quite a house in those days—the best there was in the country. It was a little on the style of a Jewish Synagogue; they had a gallery.

The Friends all went to meeting in those days. They filled that old meeting house even at Fourth-day Meeting. I can remember about sixty-five years ago of my father taking me with him, when I was a little fellow, and I would stand up beside him in the meeting. This is where I got my education. They appointed a committee to seat the members, and they put my father upon one of the gallery seats facing the meeting. I had to stand beside him even after that. It was a great treat to me to stand beside my father in the gallery, as I could look upon the congregation that assembled. I would get tired sometimes, however, and my little bones would ache. It would seem like an hour was a whole day.

When any one offered prayer, the congregation stood up and turned their faces the other way. That was their custom then; and sometimes the "Amen" was said before the whole congregation got turned around.

The people had to go through the woods to get to the meeting, and they blazed the trees to mark the way so that no one would get lost. The whole family went, no matter how many there were in number. They went on horse-back, and those that could not get a horse to ride on, walked. I remember of going with my father's family, when I was the fourth one on the horse. But it was a great treat for me to go, even when I was the fourth one; and if I could go back sixty-five years and look upon the faces and witness the kindly hand-shaking of those old Friends, it would do me a great deal of good even now. They were a very honest people in all their dealings. If any of them owed anything, they always paid it. If we had fifty of those old-time Quakers introduced into the business of West Milton, there would be no need of a Farmers' Supply Company.

These old-time Friends were very hospitable, and did not hesitate to entertain strangers. They manifested a uniform kindness that was remarkable. They took care of their own members that were poor, needy and

helpless. There were no hospitals in this country in these early days. I remember of my father taking in a poor member, and he stayed at our house six months. When anybody was sick, they would go to see them. It was not a question whether they were relatives or not. They would always go to look after the suffering and needy in the community about them.

After the country was cleared, the Friends in our community mostly drove to meeting. I was used to going where there were lots of horses hitched. Nearly everybody went for four miles around, and took their families.

Once I went over to Phillipsburg to visit my sister's son, Edward Thomas. We were boys about the same age. I stayed with them all night; the next day was their mid-week meeting. Edward went to build a fire at the meeting house, that was near their home, and I went with him. The name of this meeting was South Fork. A fresh snow had fallen. We built a fire, and went out to get some wood, when we saw a rabbit track. The Friends had not come yet to the meeting, so we struck out, boylike, to hunt the rabbit. Of course we never thought but that we would get back before the meeting assembled. We were gone longer than we thought. When we started back to the meeting house, as we were getting over a fence, Edward bantered me for a race. We ran as hard as we could to the meeting house. We did not hear a sound or see a soul; not one horse was hitched there. I finally got ahead, and happened to be first when we reached the meeting house. We were running so fast, I happened to strike the latch, the door flew open, and I tumbled head long into the meeting house with Edward on top of me, never dreaming that there was anyone present. Just as Edward fell, he caught a glimpse of his surroundings, and cried out in surprise, "Why there's somebody here." I looked around, and there sat the old Friends assembled in solemn, silent worship. Living near the meeting house, they had walked in without bringing horses and conveyances. Old Edward Thomas sat at the head of the meeting, and in spite of his dignified position, this scene brought a smile to his face. Isaac Thomas and Uncle George Thomas were there. We boys were scared nearly to death, and crept to our seats with our hearts beating, until we imagined they could be heard all over the

house. That was the first time I can remember of going to meeting where no horses were hitched, and since then I have been pretty careful how I get into meeting houses. I never went that way since.

Allusion was made at the town Centennial to the high standard of morality and Christian character, that exists among the people of our community at the present time. Union Township was spoken of as the banner township in Miami County. No wonder it is spoken of in that way; it ought to be the banner township, for it had the banner start.

I want to praise my Heavenly Father for the good lives of these old pioneers, and I pray that the light placed by them here in old Union Township may never go out. We ought to thank God for the good bringing-up that they strove to give us, and for the blessings that have come to us, as a result of this, all through the years. And you that have come here to this Centennial, from the north and from the south neighborhoods, may God bless you, every one, and help you to live lives not less devoted to truth and principle, than those of the dear old Friends, that settled a century ago on the banks of the Still-water.

HISTORICAL REMINISCENCES OF WEST BRANCH MONTHLY MEETING.

By Enos Pemberton, West Milton, Ohio.

Impromptu—no paper.

As I look at this programme that has assigned to us our duties upon this occasion, it seems a pleasure to me to look at the picture here of the old West Branch meeting house building, which was erected about two miles south of this place. The most of us here to-day are very familiar with that old place of worship,—a place where our forefathers worshipped,—a place where their children worshipped,—and a place where some of us, in our young experiences in life, had our hearts touched with the love of God.

Well do I remember when my father moved to this country. I was born in 1837, and according to the rules of the Friends, was born a member of the Society. You need not expect as much of me as of my Uncle Joseph, for he is four months older than I am.

I remember my first impression of West Branch Monthly Meeting. It was composed of a large body

of Friends; and sometimes I look back over the past, and think of what these men and women have done for the citizenship of this country. As I look back, I can see some of the noblest men and women that I ever became acquainted with. Among them were Thomas Jay and Thomas Hasket.

In the early history of West Branch, there was a partition in the meeting house, that divided the men from the women. After awhile, there was some agitation in reference to removing the wall that separated them, but some objected. One day after a wind in the Fall, leaves had been blown into the chimney; and when the fire was started, the room on the women's side was filled with smoke, so that they had to take their seats with the men. One of the agitators took occasion to remark, that if they couldn't get them out any other way, they would smoke them out.

Well do I remember how bashful I was, when I was asked to carry a message to the women's meeting.

None but members of the meeting of Ministers and Elders were allowed to attend the business sessions of that body. Sometimes the husband would belong and sometimes the wife, but the one that was not a member stayed outside while the other was in the meeting.

Along about the close of the Civil War, I came home from the conflict and was married to Mary Hoover, who was not a member of the Friends. I married contrary to the Friends' rules and discipline. A committee was appointed and came to see me, and wanted me to make acknowledgement. I thought a great deal of my wife, and asked them to give me a trial, which they decided to do, and I was continued in membership.

My present wife was first married to Henry Yount, who was not a member of the Friends. A committee waited upon her, and not getting satisfactory results, she was disowned from the meeting. The committee's decision in the case was as follows:

"Thursey Yount, formerly Pearson, who has had a right of membership in the Society of Friends has accomplished her marriage contrary to the discipline, and has been treated with, without the desired effect, therefore she ceases to be a member with us."

LINAS MOTE,
HANNAH L. MOTE,
Clerks.

In after years, her husband died; I was married to

her, and she was received back into membership. We have both been members ever since, and are neither of us sorry of it.

I remember when I first commenced my ministry. I began in West Branch Monthly Meeting. I needed a great deal of encouragement, my friends. Sometimes I would become very discouraged, but Thomas Jay and Thomas Hasket would come to me and say, "Be of good cheer." Then, there were others that would say they were a little fearful that I would not hold out. They would look back over my life,—my army life,—and it was very discouraging to me.

It used to seem to me an odd thing to sit in a meeting and listen to an organ and singing; but now I am used to it and, in fact, I rather like to hear it. I never pretend to sing very much myself, but I like to listen to others. We are progressing, my friends, but we want to keep in close touch with the power of God, for we must worship Him in spirit and in truth.

The men used to keep their hats on when they sat in the meetings, refusing to uncover their heads, because it was obligatory upon the subjects of the old world to remove their hats, when entering the presence of the crowned heads, and by their action they demonstrated that they did not bow to worship human beings, but recognized a higher power.

When I reflect upon what West Branch Monthly Meeting has accomplished,—when I think of the young men and women preachers, that God has sent out from here, that have gone from place to place to preach the Gospel, I feel thankful for the privilege of being a member of this monthly meeting.

After I had commenced preaching here, I asked the privilege of the monthly meeting to visit some other meetings; and the Friends granted me the liberty of doing so. I cannot forget the kind hands that were extended to me, as I went about from place to place to preach the Gospel of Jesus Christ.

As we look back over the history of the past, we know that God has watched over us,—over the citizens and Friends in this community,—not only over West Branch Monthly and Quarterly Meetings, but all of the religious work in general. May God bless the different meetings represented here to-day, and may He bless you all.

2 P. M. QUAKERISM AND SLAVERY.

By Anna May Pemberton.

If one line of work more than all others has characterized the Friends, it has been the line of reform. In the early days of Quakerism, to be a Quaker was to be a reformer. They believed in the inward light as something higher than conscience,—the revelation of God himself in the human soul. They laid great stress on human responsibility and the Divine guidance of the individual. No priest did the thinking for them.

It was but natural that a people, that believed in the universal priesthood of believers, should advocate the inherent right of liberty to every man, regardless of color or race. From the very dawn of Quakerism, they set to work to right the wrongs about them. Christianity meant something to them only as it had to do with the betterment of human life. "Stitch away, thou noble Fox:" wrote Carlyle, "every prick of that little instrument is pricking into the heart of slavery, and World-worship, and the Mammon-god." George Fox himself was a reformer. He opposed everything in law, government or common life that was contrary to the spirit of Christianity. The light that illumined his pathway has never been extinguished. The principles he advocated and to which he devoted himself, have been felt in every step of human progress since his time.

In 1671, in the West Indies, Fox was crying out against the evils of slavery in the very midst of it. He earnestly advised his people to deal justly with the slaves, to bring them up in the fear of the Lord, and after certain years to set them free. This was the means of stirring up great opposition and persecution; and in 1676 a law was passed "to prevent the people called Quakers, from bringing their slaves to meeting." But they did not feel that so unjust a law could justify them in relinquishing their advanced ideas of justice toward an oppressed people. The meetings were held at their homes; but for allowing slaves to attend them, at one of which were eighty, at another of which were thirty, Ralph Fretwell was fined eight hundred pounds and Richard Sutton three hundred. It was said the safety of the island would be endan-

gered, if slaves imbibed the religious teaching of their masters.

Individual Friends bore testimony from the beginning against slavery, but it had existed for generations, had come to many by inheritance, and was not an easy thing to be gotten rid of. Among the converts to Quakerism in the new world were many slave-holders. Members and even ministers in other denominations held slaves.

The first protest ever entered by any religious organization against slavery was in 1688, when a company of German Friends, who had settled in Pennsylvania, sent a memorial to their Monthly Meeting on the subject. It was written by Francis Daniel Pastorius, a young man of education and refinement, a member of the Society of Friends and a friend of William Penn.

"Who, in the power a noble purpose lends,
Guided his people unto nobler ends,
And left them worthier of the name of Friends."

They put the question on the basis of the Golden Rule:—"Pray, what thing in the world can be done worse toward us, than if men should rob or steal us away, and sell us for slaves to strange countries," "Being now this is not done in a manner we would not be done at therefore we contradict and are against this traffic of men-body."

Whittier writes, in his "Pennsylvania Pilgrim,"

"behind the reverend row
Of gallery Friends, in dumb and piteous show,
I saw, methought, dark faces full of woe."

"Help for the good man faileth: Who is strong,
If these be weak? Who shall rebuke the wrong,
If those consent? How long, O, Lord! how long?"

For a long time the original paper was lost, but it was found by William Kite, in 1844, and is now in Philadelphia.

After eight years, in 1696, Philadelphia Yearly Meeting sent down its first advices on the subject. Thus, this little company of German Friends began a movement, that was destined to spread into wide philanthropy and purge the Friends' Society from the guilt of slave-holding.

At first the queries read were in reference to *buying* and *selling* of slaves, and then the question began in reference to holding slaves at all. Many a heated debate took place on the subject in the different meetings before the Society was purged, but finally, they declared, that no one could be a member of the Society of Friends and be a slave-holder. Wilson, in his "Rise and Fall of the Slave Power," says, "The Friends' Society was the first and *only* denomination to purge itself entirely of the great iniquity;" and not until the conscience of the Society was aroused by the unequivocal decisions of its ecclesiastical tribunals, showing slavery to be a sin to be repented of and forsaken, did it achieve the distinction." The Society often required members to compensate slaves for past services on setting them free.

John Woolman, a minister among Friends, was a potent factor in the work of clearing the Society, and many times his voice was heard in the meetings. His attention had been called to the subject in 1843, when a young man, when asked to write a bill of sale for a negro his employer had sold. He did it, but was greatly troubled in conscience over the thought of writing a bill of sale for a fellow creature. From this time on, he was an uncompromising advocate of freedom for the slave. He traveled, both in the North and South, trying to convince the people, especially his own brethren, that slavery was inconsistent with Christianity. Anthony Benezet was another faithful advocate; and while his brothers were engaged in trade, he esteemed wealth of small consequence compared to a work for humanity. He wrote articles for publication on the subject of slavery. So earnest was he that if he went for a drive or walk, he took tracts with him and studied how to make it serve the cause.

Friends organized the first Anti-Slavery Societies in America. In communities where they had freed their slaves, other persons would bring their slaves into the neighborhood. For the purpose of hindering this and as a means of advancing the cause, they began to form organizations, Clarkson says, as early as 1770. From this time on, until the emancipation, America was never without Anti-Slavery Societies within her borders. These first societies were formed exclusively by members of the Society of Friends; but interest grew and deepened, and four years later, in 1774, under the lead-

ership of James Pemberton, individuals of other denominations were united with them. Benjamin Franklin became a member, and finally was chosen President of the Pennsylvania Society.

As the Quakers led in America, so did they lead in England. In 1783 the English Friends organized the first Anti-Slavery Society ever organized in England. The same year they sent a petition to the British Parliament against the slave-trade, being the first ever addressed to that body on the subject.

The Society of Friends, having cleared itself of the sin of slave-holding, a great desire took possession of it for the entire extinction of the slave trade and of slavery itself. Then memorials and remonstrances began to pour down upon legislative assemblies and persons of power. In 1773, Friends living in East and West Jersey, obtained more than three thousand petitioners to the Legislature, praying for more equitable manumissions of slaves in that province.

The first American Congress met in 1789. The next year, 1790, the Quaker petitions were sent in. Then came the great storm in Congress, over the Quaker petitions on the subject of slavery, and kept that august body in a constant uproar for days, while the men in Quaker garb sat in the galleries, awaiting the decision of the highest power of Government, on this important question.

The first petition was sent by the Yearly Meeting of Friends in Pennsylvania, and was seconded by one from New York. These petitions asked whether it were not within the power of Congress, "to exercise justice and mercy, which, if adhered to, must produce the abolition of the slave-trade." Violent opposition at once arose. The Quakers were branded as mischief makers, who had come here to meddle in a business, with which they had nothing to do. Smith, of South Carolina, said the mere discussion would create alarm. His constituents wanted no lessons in morality, least of all, of such teachers. Baldwin, of Georgia, declared that there was more important business of the Union to be transacted. There was the plan for the support of the public credit, there was the Post Office Act and the Additional Revenue Act. What more important business could the government be engaged in than the freedom of the slave? Had the Quaker petitions been granted, it would have prevented the awful war of the 60's. It is much the

same way now, many in politics tell us that they have no time to consider questions of moral reform, that there are questions of greater importance. After all that had been said, Congress failed to grant their petitions in behalf of human freedom, and increased the lines given to slavery. But the Quakers were not disheartened, and as they vacated the seats in the galleries, and left the hall, it was with no scowl or wicked insinuations against their opposers. They felt that they were right in this matter, and heeded little the scorn and abuses cast upon them. Firm in their convictions that right and truth would conquer, they went quietly away, but only to return again and enter their protest against the great evil. Von-holst says, in his Constitutional History,—"Year after year, the Quakers came, indefatigably, with new petitions, and each time received the same scornful treatment. Southern delegates expressed their scorn in a bullying fashion, for the tenacity with which these men of earnest faith ever constantly came back again to their hopeless work."

In 1793, a fugitive slave law was passed. In 1797, when the Quakers came with a petition from the Yearly Meeting at Philadelphia, one of their grievances was, that one hundred and thirty-four negroes, that had been set free by Friends, had, by a law made in North Carolina in 1777, been seized and reduced again to bondage. This stirred bitter opposition. Harper, of South Carolina, declared that it was not the first, second or third time that the house had been troubled by such applications, and that they had a very dangerous tendency. Thacher, of Massachusetts, said, that if people were aggrieved, they would not be likely to stop until the house took some action, if it were seventy times seven. Rutledge, of South Carolina, favored a strong censure, such as a set of men ought to meet, "who are incessantly importuning Congress to interfere with a business, with which, by the Constitution, they have no concern." He was for laying the memorial on the table or under the table, that the house might have done with the business, "not to-day, but forever." But they were not done with the business forever, and if slavery remained, they never would be, while the right of petition was open and there were any Friends living under the American flag. Theirs was a voice never to be silenced, while the sound of a chain was heard. Dr. David Gregg, in his little

book, "The Quakers as Makers of America," says, "History can ask no grander illustration of the power of protest than Quaker life on American soil. Why is it that there is no African slavery to-day within our borders? It is because the Quakers as early as 1688 issued their protest against slavery, and kept it issued until the nation was educated up to the emancipation proclamation. But mark this: They invested their all in their protest. They meant it, and they made the American people feel that they meant it."

In Virginia, the heart of the slave country, Friends bore faithful testimony on the subject. One of the most faithful workers here was Robert Pleasants, who was President of the Manumission Society, organized in 1790. Through his interposition in courts of law, he was the means of procuring liberty for several hundred slaves. He wrote letters to Washington, Madison and Patrick Henry on the subject of slavery, and received favorable and kindly replies from all. Patrick Henry says, "Believe me, I shall honor the Quakers for their noble efforts to abolish slavery. It is a debt we owe to the purity of our religion, to show that it is at variance with a law that warrants slavery."

There was a time when Friends had much power and influence in the state of North Carolina, and a number of their members held offices of trust. Stephen D. Weeks speaks of the time when John Archdale was governor, as the "golden age of Quakerism," here, but with the increasing power of slavery and their testimony against it, they met severe opposition. In spite of their petitions to the Legislature and other efforts, a harsh act was passed in 1779 that struck a heavy blow to their work in the interest of colored people, that they had been carrying forward so hopefully. From this time on, they found themselves combated more and more strongly by the slave power.

Slavery and Quakerism could not agree, and it is not to be wondered at, that when the Northwest Territory was opened up, declaring that "neither slavery nor involuntary servitude" should exist "except as a punishment for a crime," they set their faces toward the new territory. Many of them sold their land for less than its real value. On horse-back, in wagons, over mountains, wading rivers, they came by hundreds and settled in Ohio, Indiana and other states. I am told that there are thirty-five thousand Friends in Indiana. What Quaker home in Ohio and Indiana

has not its legends concerning the departure? Their watchword was, "Away from the land of slavery." The exodus of Friends from the South, on account of slavery, presents one of the most pathetic scenes in American History. The number of those that migrated amounted to thousands. Almost all left Georgia and South Carolina. Great numbers left Virginia, and her numbers were so weakened that Virginia Yearly Meeting was laid down, after it had existed for almost a century and a half. In its place, the Half Yearly Meeting was established, that reports to Baltimore.

While the South lost some of its best citizens by the removal, those that came north to Ohio and Indiana, had much to do in making them the strong, liberty loving states they became. In Indiana, determined effort was made to introduce slavery into the Territory; and the Friends, by their persistent efforts, —working through "Log Conventions" and in every possible way, furnished much of the agitation, that succeeded in driving back the pro-slavery sentiments in the growth of the young state. Theodore Clark Smith says, "Wherever the Quakers settled, we can trace the anti-slavery agitation."

These settlements in the North also became centers for the underground railroad. When this mysterious institution began its work no one can tell, but before 1800, it is known, that numbers of slaves escaped from the South, quietly crossing the line into the free states, and Friends aided them on their way to Canada. There were regular stations, with men as careful as any salaried conductors could be. These men risked property and, in many cases, their lives, for the one sole purpose of benefiting humanity, with no hope of popularity or money. They recognized a law higher than the law of state, and would be true to principle at any cost. They were accused of being disloyal to the government, and were opposed and often persecuted for their faithfulness in this matter. But now, how changed! They are looked upon by many as the glorified in American History, because they sacrificed so much for what they believed to be right. We have not time to go into details on this interesting subject, or even to mention the leaders.

The way Friends dealt with the question, both in the North and South, forms the basis of a very interesting study. In the Southern states it was against

the law to emancipate slaves without removing them. Consequently, consignments were made, from time to time, to North Carolina Yearly Meeting, and it entered into the business of removing them to other places. For years, the Yearly Meeting was burdened with law suits, brought by heirs, and other troubles relating to the emancipated slaves in their possession; but they succeeded in sending hundreds away. The remnant of North Carolina Yearly Meeting gave large contributions for the purpose of removing these people of color. They were assisted liberally in their work, by Philadelphia and other American Yearly Meetings and also London Yearly Meeting.

In 1814, Charles Osborne, a minister among Friends, was interested in organizing Manumission Societies in Tennessee, the first of which was formed at the home of Elihu Swain. They pledged themselves to vote for no governor or legislator unless he favored emancipation. There were eight signers to the constitution, all of whom were Friends. Charles Osborne went to Mount Pleasant, Ohio, later, and started a paper in 1817 called, "The Philanthropist," devoted largely to the discussion of different lines of reform of which Anti-Slavery was one.

That Friends have the honor of giving to the cause the first Anti-Slavery papers has never been questioned. Elihu Embree edited a paper in Tennessee, being the first devoted exclusively to the cause. Benjamin Lundy's paper, published at Mount Pleasant in 1821, was the first to make the question a great political issue.

Benjamin Lundy was the first man in America to devote all his life to the cause. Horace Greely calls him the *Father of Abolitionism.* The Society of Friends had not since the days of Fox given to the world a man of such far-reaching influence, as Benjamin Lundy. To him, more than to any other man, does the nation owe a debt of gratitude, for carrying the flames of liberty beyond the borders of the Society of Friends, and creating a sentiment, that refused to allow the existence of slavery in the Republic.

He was born in New Jersey in 1789.

When nineteen years of age, he went to Wheeling, Virginia, to learn the saddler's trade. Here he saw the coffles of slaves on their way South,—going two by two with a chain passed between them, to which handcuffs were attached. Such scenes fired his soul

with deepened convictions on the subject, and he pledged his life unreserved to the cause. *"My heart was deeply grieved,"* he says, *"I heard the wail of the captive. I felt his pang of distress. The iron entered my soul."*

He settled at Saint Clairesville, Ohio, where, in four years, he saved three thousand dollars' worth of property, working at his trade. But he could not forget the slave. In 1816, he called in his neighbors and organized a Union Humane Society with six members. This was the first Anti-Slavery organization in Ohio. He went here and there organizing, and by persistent effort soon had five hundred members. He wrote an appeal to the philanthropists of the United States; and laid a plan for Anti-Slavery Societies, much like those organized later. He had been contributing articles to Charles Osborne's paper, and finally decided to sell his saddlery wares and join him in the printing business.

He went down the Ohio river on a flat boat to sell his saddlery wares. It was at the time of the great excitement on the Missouri question. People did not care much for the little man with his wares; but he made his influence felt on the Slavery question by enlisting in the discussion in the Illinois and Missouri papers. There was great stagnation in business at this time; he lost his property, and walked home,—a distance of seven hundred miles. Charles Osborne had sold his paper during his absence.

When he came back, he started a paper of his own at Mount Pleasant, which he called the *Genius of Universal Emancipation*, and which, as we have said, was the first paper ever published that made the question a great political issue. After the death of Elihu Embree, he removed his paper to Tennessee, afterwards to Baltimore and later to Philadelphia.

He traveled through the country, lecturing against slavery and talking to individuals on the subject. In his travels, he called upon most of the leading men of his time, trying to interest them in the all-absorbing subject. John Quincy Adams was his devoted personal friend. He enlisted a great number of men and women in the cause, who gave themselves in solemn consecration to the agitation of the subject. Among them were a number of the younger generation, who became leaders after Lundy's work was finished. Among them was Wm. Lloyd Garrison. He met him first at Boston, and later walked across in the winter

snow to Bennington, Vermont, to persuade him to assist in editing his paper, which he did for a time. Garrison says of Lundy, "To him, I owe my connection with the cause of emancipation, as he was the first to call my attention to it; and, by his pressing invitation to join him in printing and editing the Genius of Universal Emancipation at Baltimore in 1828, he shaped my destiny for the remainder of my life."

While in Baltimore, Lundy was assaulted by a slave-trader, Austin Woolfolk, who attacked him because of some statements he had made in his Genius against the slave-trade. He pounced upon him on the street with brutish ferocity, threw him to the pavement, and struck a blow that came near ending his life. Lundy carried to his grave the scars made upon his face by Woolfolk's heavy boot.

After the death of Lovejoy, Lundy went to Illinois to edit his paper. John Greenleaf Whittier succeeded him in Philadelphia, and carried on the work he had established there. For eighteen years Lundy's bugle call was heard. It remained for him to lay the foundation for the Republican party in Illinois and prepare the way for Lincoln. He died at Lowell in 1839. For the reunion of Anti-Slavery pioneers, held in Chicago, in 1874, Whittier wrote:

"Nor is that pioneer of freedom, Benjamin Lundy, to be forgotten. It was his lot to struggle for years almost alone, a solitary voice crying in the wilderness; poor, unaided, yet never despairing; traversing the Island of Hayti, wasting with disease in New Orleans, hunted by Texan banditti, wandering on foot among the mountains of East Tennessee and along the Ozark hills, beaten down and trampled on by Baltimore slave-dealers; yet, amidst all, faithful to his one great purpose—the emancipation of the slave."

We also quote from Wm. H. Burleigh's tribute to him:—

"Peace be to thee who gave no peace
To Freedom's foes till life did cease!
Oh, hadst thou lived to see
The triumph of thy noble cause,
The reign of RIGHT AND EQUAL LAWS,
And listen to the world's applause,
Which yet shall sound for thee—
How had thy spirit leaped to join,
With strength and ecstacy divine,
The anthem of the free."

Of the Anti-Slavery Society, that was organized at Boston in 1832, about which so much has been said, Arnold Buffum, a member of the Friends, was elected president. He was a hatter by trade. People sneered at the "Quaker hatter" and his company of uninfluential citizens. They were only twelve in number, and were looked upon as a set of fanatics. But the little company pledged their all to the righteous cause.

Arnold Buffum had been in England, had given his first Anti-Slavery lecture in London Yearly Meeting house, had been associated with the great leaders there, —with Elizabeth Hayrick,—a Friends' minister, who had succeeded in convincing Wilberforce and other great leaders in England of the necessity of immediate emancipation for the West Indies. He had been trained to believe in the principles of universal freedom, and was eminently fitted to act as President of this Society. The little company commissioned him and sent him out to plead the cause of the suffering slave. They had no salary to pay him, but by his careful effort, wise judgment and courage he drew many to the cause. He lectured in a number of states, and finally came to Old Newport, now Fountain City, Indiana. The meeting of Arnold Buffum and Levi Coffin was significant. And what a power Old Newport did become in the cause of freedom! Here was Levi Coffin's famous depot of the underground railroad, and all about here were homes consecrated to the cause, in the village and out. So safe were they, when they reached Old Newport, that it was called the dividing line.

Arnold Buffum was the pioneer lecturer in the state of Indiana. All through the Quaker part the interest grew and deepened. He started a paper in Old Newport, in 1841, called The Protectionist. His pen proved to be his most powerful weapon. After he had sent out five numbers of his paper, he had seven hundred subscribers. From the little village so replete with Anti-Slavery sentiment, three Anti-Slavery papers were published at one time:

a. "The Protectionist," championing the cause of political reform, ably edited by Arnold Buffum.
b. "The Free Labor Advocate," edited by Henry H. Way and Benjamin Stanton.
c. "The Jubilee," published by the Anti-Slavery Tract Society, intending to be a message of glad tidings, exhibiting the progress of the cause. All were out and out abolition papers.

They had here a large number of societies. In one of Buffum's papers I read the announcement on ten meetings. There was the General Anti-Slavery Society, The Woman's Society, The Debating Society for political discussion, Free Labor Meetings, &c. The meetings when assembled often lasted two or three days. These words I found in one of the announcements: "There will be a *great* Anti-Slavery Meeting at this place," giving time, &c. "Friends of the cause, come one and all. Come early in the morning, prepared to stay all night." At one time, New Garden was the banner township, in the Union, for the Liberty ticket, giving a larger majority of votes than any other township in the country.

Time forbids us speaking of the work of individuals or even of communities which affords much material of interest. The value of the Quaker agitation rests not wholly upon what they did themselves, but also on the influence they exerted upon other classes; and they kept it up until the emancipation proclamation was issued. Wherever there were Friends' communities, or, sometimes even an individual Friend, there the agitation was carried, and it was a leaven that finally leavened the whole lump.

The organization of the National Anti-Slavery Society, in 1833, was one of the most important meetings in the history of the movement. The representatives assembled in Philadelphia on the fourth of December, and perhaps not since the disciples of Jesus met in the upper room to receive the promise of The Father, has there been a people more nearly one in spirit. They had come from different states, but the common cause of love for the oppressed united all hearts in one. Only fifty-seven years before, in the City of Brotherly Love, liberty bell had rung out from Independence Hall, proclaiming "Liberty throughout all the land, unto all the inhabitants thereof." At the time of this Convention, great excitement prevailed. The air was filled with violence, and the delegates could not be promised safety, even in the day time. Whittier says, that the abolitionists were everywhere spoken against, their persons threatened, and in some instances a price set on their heads. Pennsylvania, being on the borders of slavery, it "needed small effort of imagination, to picture to one's self the breaking up of the Convention and maltreatment of its members." It was a significant fact that at this trying time, when

it cost so much to be an abolitionist, out of the whole number of sixty-two delegates, twenty-two were members of the Society of Friends, being more than one-third of the entire delegation. The truth was, there was more real reform in the Society of Friends, even though small, than in any of the larger organizations.

John Greenleaf Whittier was a member of the committee to draft the Declaration of Sentiments. The company organized on the basis of the entire abolition of slavery in the United States. Every line of the Declaration is significant. The paragraphs and sentences were considered separately; for five hours, there was discussion, and it was unanimously adopted. What significant words! "Our trust for victory is solely in God. We may be personally defeated, but our principles, never. Truth, justice, reason, humanity, must and will gloriously triumph." "We hereby affix our signatures," &c. "Come what may to our persons, our interests, or our reputation—whether we live to witness the triumph of LIBERTY, JUSTICE, and HUMANITY, or perish untimely as martyrs in this great, benevolent, and holy cause." Whittier says, they went forth, each to his place of duty, "not knowing the things that should befall us, as individuals, but with a firm confidence, never shaken by abuse and persecution in the certain triumph of our cause." He said afterwards, that he set a higher value on his name appended to that Declaration, than on the title page of any book. What a power Whittier was as the Poet Laureate of the Liberty movement! Who can estimate the value in American History, of the sweet singer of freedom, who gave up all other hopes, that he might sing for the slave? He was "true to the cause, when such service was hard." As the years go by, he is destined, we believe, to live more and more in the hearts of his fellow countrymen. While he was a reformer and an active force in the cause, he was ever gentle in spirit, and never forgot that "God is Love."

The Society of Friends, from the beginning, having placed woman on an equality with man, it was but natural that she should engage in the public agitation of the subject. Lucretia Mott, a noted minister of the Hicksite branch was among the number.

During the dark hour of the movement, the two daughters of Judge John F. Grimke, of South Carolina, came up from the South. They left the Episco-

pal Church and came to the Friends because of their opposition to slavery. Anglima Grimke published an appeal to the women of the South in 1836. They were invited to New York City to address woman. Great crowds flocked to hear them. Oliver Johnson said he believed the pro-slavery ministers were more afraid of those women than they would have been of a dozen lecturers of the other sex.

Some of the clergy, that were opposed to women speaking in public, became concerned and wrote a pastoral letter, protesting against women's public work in reform, calling attention to the dangers, that "threatened the female character," and regretting that countenance had been given to "any of the sex who so far forgot themselves, as to itinerate in the character of public lecturers and teachers." The document spoke against lecturers and preachers being allowed to discuss certain topics of reform within the limits of settled pastors, without their consent: Whittier sent out as a reply to this document his poem, "A Pastoral Letter."

> "So, this is all,—the utmost reach
> Of priestly power the mind to fetter!
> When laymen think—when women preach—
> A war of words—a Pastoral Letter."

Abbey Kelley, another woman Friend, studied her subject thoroughly, and was a gifted speaker; but became a target for newspaper and pulpit ridicule and mob violence. She had much to do with the founding of the Anti-Slavery Bugle. Lowell pays her this tribute:

> "A Judith there, turned Quakeress,
> Sits Abbey, in her modest dress.
> * * * * * * * *
> No nobler gift of heart or brain,
> No life more white from spot or stain,
> Was e'er on Feedom's altar laid
> Than her's—the simple Quaker maid."

The campaign song,—"The Quakers are Out," was written for a Republican mass meeting at Newburyport, Massachusetts, October 11, 1860. Pennsylvania was a doubtful state, the vote of which some thought would decide the National election. If the Quakers could be thoroughly aroused and all vote, it was thought that Pennsylvania could be counted for Lin-

coln. As to whether Quakerism was thoroughly awake to the importance of the contest pending would be decided by the state election, which occurred several weeks before the National. The state election was satisfactory to the friends of Freedom, and Whittier penned these lines:

"Not vainly we waited and counted the hours,
The buds of our hope have all burst into flowers,
No room for misgiving—no loop-hole for doubt,—
We've heard from the Keystone! The Quakers are out.

The plot has exploded—we've found out the trick;
The bribe goes a-begging; the fusion won't stick.
When the wide-awake lanterns are shining about,
The rogues stay at home, and the true men are out!

The good State has broken the cords for her spun;
Her oil-springs and water won't fuse into one;
The Dutchman has seasoned with Freedom his kraut,
And slow, late, but certain, the Quakers are out!

Give the flags to the winds set the hills all aflame!
Make way for the man with the Patriarch's name!
Away with misgiving—away with all doubt,
For Lincoln goes in when the Quakers are out!"

FIRST FIFTY YEARS OF WEST BRANCH.

ARENA KERSEY, OREGONIA, OHIO.

Some time previous to the Revolutionary War Friends from Pennsylvania, New Jersey and the island of Nantucket, emigrated southward, influenced, no doubt, by glowing reports of its balmy air and sunny skies. A large proportion of these settled in North Carolina, others went farther on and settled in South Carolina and Georgia. In all these places they found themselves surrounded by the institution of slavery and all its attendant evils. So abhorrent was all this to their ideas of justice that it is little wonder that they were amongst the first to seek homes across the Ohio river amid the wilds and forests of that great free territory opening up to emigrants.

This influx was hastened by what was considered a prophetic warning of a noted minister in the church, Zachariah Dicks, who went through the length and

breadth of the land warning the people to flee, for this land would be overthrown and wasted and blood would flow as a river, for the cry of the down-trodden had been heard in Heaven and deliverance was coming for the oppressed.

Judge O'Neall in his book "Annals of New Berg, S. C.," says that at Bush River in a well built house erected 5 years before with full expectancy of long continuance and where 500 Friends often assembled, Zachariah Dicks began his sermon with the words, "Oh, Bush River, Bush River! how hath thy beauty faded and gloomy darkness eclipsed thy day."

This warning, together with other utterances produced almost a panic for these early fathers believed the speedy fulfilment was at hand, whereas three score years elapsed before all this was brought about. This occurred about the year 1803.

Prior to this, a few Friends had penetrated these western wilds and bought an extensive tract of military land where the village of Waynesville was soon laid out and made a point for these pioneers to gather and thither the tide of emigration flowed. The result of all this was that in order to emigrate, many sold their lands at great sacrifice and with their families and such goods as they could carry joined the emigrant train. Many stopped near Waynesville, while others pushed on to a point 12 or 15 miles north of the newly laid out town of Dayton and settled on the west branch of the Big Miami, hence the name West Branch.

The 1st Friend settling here was John Hoover, who came in the spring of 1802 (and located 1½ miles S. E. of W. B. meeting house). The same year brought many more, but the year 1805 is said to have been the time of the arrival of the greatest number. Among these we find the names of Jeremiah Mote, John Waggoner, Caleb Mendenhall, Dr. John Mote, John Hoover, James Hollingsworth, Jonathan Mote, James Patty, Abeather Davis, Samuel Jones, Frederick Youmt, Wm. Mote, Jr., Robert Macy, Sam'l Davis, Carter Hollingsworth, Samuel Teague, Isaac Embree, Henry Youmt, Jonathan Cox, Jesse Jankins.

These early settlers soon began holding meetings. The first of these was in the cabin of Caleb Mendenhall (on what is now known as the Thomas Jay farm) and for a while after in a cabin nearby, which had been vacated by its owner, until the site of the present meeting house was selected and a rude structure was

erected in the year 1804. This was situated east of the present building and was 40 feet by 25. It was roughly finished with puncheon floor, two doors and four eight light windows.

New arrivals of emigrants soon made it evident that a larger house was needed for their accommodation, and another was erected west of the present building, this time of hewed logs and shingle roof in the year 1808. This structure was afterwards enlarged by the addition of wings at each end to accommodate the Quarterly Meeting which was opened here in the Sixth mo., 1812, to be known as West Branch Quarterly Meeting and held here and at White Water, Ind., alternately. The brick building now standing was erected in 1818. The meetings in those days were largely attended not only by the membership but by other settlers residing near. But distance and bad roads and comfortable means of travel did not count much in those days. The women often riding horseback not only in the attendance of their own meetings but journeys of long distance were often undertaken.

The request for a Monthly Meeting was granted by Red Stone Quarterly Meeting in Pennsylvania and was opened here First mo. 17, 1807, by a committee from Miami Monthly Meeting whose names were there: Asher Brown, David Pugh, John Townsend and Samuel Spray. The stated bounds of this grant was to include all Friends living west of the Miami river except the settlement on Elk creek. This included a wide scope of country.

Jeremiah Mote was chosen clerk of the Monthly Meeting. By referring to the minutes of these early days, it will be seen how rapidly the emigration was being pushed as the new arrivals came, bringing their certificates of membership, and frequent requests for membership are also recorded.

The membership at West Branch was not greatly affected by what is known as the Hicksite Separation of 1828, a few names were dropped from the records, but a much larger number was lost from the membership later because it had been made a dishonorable offense for marriages to be performed contrary to the discipline. This was afterwards seen to be a mistake and the discipline on this point was changed.

Soon after the sad experiences of 1828 it was discovered that there existed a great scarcity of Bibles in

the families, a lack which the church hastened to remedy through its committees. This lack may have been a fruitful source of the ignorance of the Bible teaching concerning the divinity of our dear Redeemer. This was soon followed by the establishment of First-day Schools for teaching the Bible. Mention is also made of the establishment of a Monthly Meeting Library of Friends' Books and a duly appointed Librarian to have them in charge.

Additions to these were frequently made and it is stated that a few copies of Barclay's Apology were placed in public libraries. A library existed in later years, especially suited to young people, containing a stock of books of more recent publication. The records tell that the establishment of schools early claimed attention, the first being taught by Wm. Neal in Dr. Mote's shop; afterward one part of the meeting house was used for that purpose. Later a brick building situated three-quarters of a mile northwest of West Branch Meeting house was for many years the place provided by the Monthly Meeting, and the school held there continued to be under the care of committees of the same Monthly Meeting. And while it is not stated just when the house was built, it must have been at an early date in the history of West Branch, even before the use of friction matches were generally known for one little fellow seeing his teacher use one of these in building a fire burnt his fingers in trying to see whether it was real fire.

After the establishment of the Friends' Boarding School at Richmond, Ind., the teachers were generally procured from those who had been students there. (But some of blessed memory before that time were Hannah D. Purdue and Eunice Macy). Later we recall the names of Daniel and Hezekiah Clark, Jonathan Dickerson, Robert Styles, Aquella Binford, Abigal Clark, Esther Jones, Henrietta Beobles, Samuel Handley and James Otis Beale. William B. Morgan began his career as an educator at this place, being only 18 years old. This last is still held in grateful remembrance by many who were his pupils then. One young man was heard saying, "I never had a brother of my own, but I could not have loved a brother better than I did William B. Morgan," and he said to one in later years who had been his pupil then, "Oh, I was not fit to teach them," but his friends never thought that way.

The advantages for an education offered here were

sought by others besides those residing near for students from a distance were often found in attendance. This school drew from no public fund for its support, but the fathers went down in their pockets to pay the tuition of their children. And in this building of one room, 18x24 feet, not only were the common branches taught, but those of the high school of today. Many yet living can recall with pleasure the memories of those happy days as their thoughts revert to the spot made almost sacred by a thousand pleasant associations.

The records of these early days tell frequently of the attendance of traveling ministers, some of these coming long distances and invariably with the added endorsement that their company and gospel labor had been to their edification. Also the record is made that the resident ministers were diligent in their calling, preaching the gospel both near and far. The ministers of these early days as well as of later years, were then, Susannah Hollingsworth, John Simpson, Enoch Pearson, Wm. Neall, Abijah Jones and John Jones, and later Enos Pray, Elizabeth Bryan, Juliann McCool, Thomas Jay, Smith Gregg, Margaret Gregg, Sarah Compton and Joseph and Enos Pemberton. Memories of these days call to mind how these fathers and mothers, in the church, so faithful in their attendance at meeting, sat in their accustomed places, their countenances betokening their reverent waiting upon God and holding communion with Him who is invisible, even when no words were expressed.

Oh, the solemnity of those meetings either with or without vocal ministry! Near the close of these reverent periods, some one, whose duty it was, would be heard expressing the desire not to break the solemnity overspreading the meeting, but would suggest that the time was at hand to attend to the business interests of the church.

Who will undertake to measure the influence for good exacted by the establishment of West Branch Church and its multiplied activities, not only upon the people living during all these years but may we not hope upon succeeding generations?

MEMORIES OF FIFTY YEARS.

By Wm. A. Jones, West Milton, Ohio.

We have heard the story of pre-historic West Branch; how men with heroic spirit left the homes of their nativity and braved the dangers incident to travel at that time, to found homes in the then unbroken wilderness of the west. In that story we are told of the laying of the foundation and the preparation of material for the building of West Branch Monthly Meeting.

In the story of the first fifty years we are told of the rapid development of the country, the evolution of West Branch Monthly Meeting from the small band that assembled in a crude log cabin a hundred years ago to the strong, vigorous meeting it was at the end of fifty years. We have had the story of the dawn, the sun rise and the bright light of midday. My story must be of the afternoon, the evening and the sunset.

I will state here that what I say will refer mostly to West Branch particular meeting; the place to which I was first carried in my mother's arms in the meeting house two miles south of here on the ground where the first monthly meeting was held a hundred years ago.

Memories of fifty years take me back to when I was a very small child. My first recollection of West Branch Meeting seems like a dream. How old I was I can not tell, but it was when I sat upon my mother's lap. As memory reaches back to that remote period it seems like a century has intervened.

If I were gifted with the skill of an artist and could place upon canvass a picture of West Branch Meeting as it was stamped upon my memory fifty years ago, it would be as follows:

At the head of the meeting sat David Mote, one of the leading men of the meeting at that time. On the women's side Mary Brown sat at the head while clustered close around her were Rebecca Haskett, Mary Jay, Elizabeth Thayer, Mariam Mote and Rebecca Jenks. On the second seat facing sat a row of old men. I can not name them all but can mention Denny Jay, Andy Sinks, Solomon Yount and Noah Hoover. I know but little about these men, but as they appear to me after a long separation I would judge that they

were men of sterling integrity. There is one of them that I feel I can not pass without making more special mention, that of Denny Jay. I shall never forget his kindly face and hearty shake of the hand he gave the boys at the close of meeting. We will now pass to another period.

The row of old men have disappeared and their places are filled with another class. The impressions of a child will give way to those of a boy twelve years of age, an age when a boy is not inclined to look upon the serious side of life, but rather upon the pleasure side as being best adapted to his nature.

Were I to draw a picture of West Branch Meeting now it would be quite different from what it was ten years ago. The coloring would be of different tints.

The perspective would present a different view. This view is taken from the sunny period of memories of fifty years. The meetings at this time were perhaps at its strongest period. Large congregations met there every Sabbath, some of them coming several miles. I will not attempt to give a lengthy account of the personnel of the meeting, but will only mention some of those with whom I was best acquainted.

I will first mention Thomas Jay, who after the death of David Mote, sat head of the meeting. He was a man of remarkable physical and spiritual energy, and was possessed with a spirit of devotion which made him a power in directing the affairs of the meeting. His sermons while not composed of flights of oratory, or polished with fine touches of rhetoric, were given with power and bore evidence that they came direct from the heart.

I will next mention L. S. and Charity Mote. Smith Mote, as he was usually called, was a unique character in the meeting. No one was closer identified with the meeting through out a long life, than he. He possessed a wonderful fund of knowledge of local church history and at the age of 86 years his memory of early events was not impaired. He outlived all his old associates.

Another man who added great strength to the meeting was Smith Gregg, who with a large family came into the limits of the meeting about forty years ago. He was a minister of ability and was one of the noble men of his day. He had a large family when he came here, but before he died, he saw all but one of

them pass to the silent beyond; most of them before they reached the age of twenty. The remaining one has died since. He was a man of sorrow and acquainted with grief; but he bore it in meek submission, never wavering from the path of duty.

Time forbids that I should any more than mention the names of others. They were Samuel and Anna Jones, Linus and Hannah Mote, Henry and Rachel Compton, Aaron and Matilda Macy, Enoch and Lydia Ann Jones, Thomas and Louvena Haskett, Riley and Charlott Davis, Pharos and Dalitha Ann Compton, Benjamin and Dorcas Pearson, David and Mary Coate, David and Eunice Jones, Eunice Kendall, Deborah Mote, Sarah Jay, Nancy Pearson, Rhoda Pearson and many others with whom I was not so well acquainted.

I feel that I can not dismiss from further notice these boyhood friends without giving expression to the high regard in which they are held by one who at that time they were forming the character for future life. Though their lips have long been silent they are speaking today in audible tones in the lives of those with whom they came in contact during the formative period of their lives. I feel that I scarcely do them justice when I say that they were true to themselves, their country and their God.

I have described the meeting as it was forty years ago.

I will now attempt to trace the history of its decline and show some of the causes leading to it. To one not acquainted with its history it will seem strange that a meeting possessing all the elements of strength should so soon be stricken with disease, decay and death. The disintegrating forces began their work just prior to, and during the Civil War. I might mention here that several of the young men of the meeting enlisted in the army, which was a violation of the discipline and made them liable to disownment, but the committee appointed to deal with them brought in a magnanimous report and they were allowed to retain their membership. The wisdom of this act has never been questioned for they not only made valiant soldiers in fighting for their country, but after the close of the war some of them became active members of the meeting and one of them has been a valued and able minister in the Monthly Meeting ever since.

The opening up of the settlement of the great western country caused many families to seek homes in that then almost unknown country previous to the war. After the close of the war, and the soldiers returned home, the reaction that is always sure to follow a great crisis was upon the country and how to meet it was a problem the people were confronted with at that time. The business of the country had been running at a tremendous high tension and now the time for slowing down had come. Everything had to be adjusted to meet new conditions. The number of laborers was increasing with a constantly decreasing demand for labor. Fortunately for the country at that time, the building of the Union Pacific railroad had opened for settlement, in the great west and northwest, a vast empire and the tide of emigration started in that direction and assumed such proportions that it looked for awhile as though some sections of the east would almost be depopulated.

The Friends from West Branch Monthly Meeting were among the first to get caught in this tide and they were swept into Kansas, Iowa and nearly all of the western states until I question whether you can find a quarterly meeting west of the Mississippi river that does not have in it some one from West Branch Monthly Meeting. This exodus continued for several years, not so much among the older as the younger people, until there was scarcely a family not represented in other states. This was especially noticeable among the young men. Most of them being raised upon the farm, seeing the great opportunity to secure cheap homes in this new country, followed the example of their ancestors and went to establish a new civilization among the savages of the wild west.

Other young men to whom farm life had ceased to be attractive left home to engage in other pursuits. In a few years West Branch Meeting was mostly composed of elderly people. From some of the large families the young people were nearly all gone. The Jays, the Hasketts, the Motes and the Davises, and those whose parents had largely directed the affairs of the meeting were all gone. Though the meeting remained full of life and apparently of strength, it needed no prophet to portray the future. Its ranks were being rapidly depleted with no one to fill the vacancy.

I have given one of the principal causes for the de-

cline of the meeting. There were other causes though of a different character which proved equally disastrous. There was quite a body of Friends living a few miles northwest who desired a more convenient place to attend meeting. In 1866 they made application to have a new meeting set up, which request was granted by the Monthly Meeting, and Center Meeting was established and a meeting house was erected about two miles northwest of Milton. This took away about half of the membership from the parent meeting. The Monthly Meeting was held alternately between the two places. Shorn of half of its membership the meeting continued with unabated interest, but death was making rapid inroads upon its aged members.

The Quarterly Meetings which had always been held here and were occasions for remarkable gatherings began to shift to other places. The prestige that West Branch Meeting had always held of being the center of Friends influence throughout southwestern Ohio was giving way and it was plainly written that it was only a very short time until it would have to yield its prominent position to another. The glory of the past could not check its rapid decline and the future contained no star of hope.

The Quarterly Meetings were always looked forward to with great interest, as it was usually visited by ministers of distinction. Among those of my earliest recollection were David Tatum, Eli Newlen, Isaac Jay, Jehu Jessup, Daniel Hill, Sarah Ann Linton and a few years later Robert and John Henry Douglas, Calvin Pritchard, Jane Jones, Ascenith Clark and others. These meetings were times of considerable spiritual uplift and the social features connected with them I fear are lost to the present generation. As before stated West Branch was now beginning to lose its Quarterly Meeting, as it was held at Van Wert a part of the time.

I have but one other cause to narrate, and my story is ended. It is said that it is the last pound added that causes the mighty cable to break; it is also the last blood taken from the body that causes death. The final and fatal blow to West Branch Meeting is about to be given.

It had withstood the exodus which took from it its young life, it had survived the separation of its membership into two distinct bodies, it had heroically resisted the storms of adversity, but like the giant oak

who has been swayed by the tempests for centuries, yields at last and falls to the ground.

The story is brief. A meeting was established at West Milton; a Monthly Meeting house was built there; the Monthly and Quarterly Meetings were taken there; Thomas Jay moved to Milton; Smith Gregg also attended there as well as many others. West Branch Meeting was left without ministers and with but very few members. The last picture to be drawn is both heroic and pathetic. Heroic from the standpoint of the great effort that was made by a very small number to keep up the meeting and pathetic from their sad faces and almost broken hearts when they saw that their efforts were in vain.

I can not write these last lines without being touched with a feeling of sadness. Though not one of the actors in these last scenes I was so closely connected with them that they made a deep impression upon my mind. The meeting was now reduced to but four persons who made any effort to keep up the meeting. They were Smith and Charity Mote, David and Samuel Jones.

It was the place they had attended meeting from childhood and to them it had become a sacred shrine. It was so closely connected with their whole life's history that it had become a part of them. It is not strange that they would cling to it as they would to life. Every Sabbath during the summer they could be seen wending their way to the old church, sometimes all four of them, sometimes three and occasionally only two, but no matter as to the number, they never failed to have meeting and I have frequently heard them speak of what a good meeting they had.

The meetings continued during the summer months and into the cool days of autumn. No provision was made for warming the house, and the end must soon come.

One cool, gray Sabbath day in late October when the trees were casting off their mantle of green and death had placed its seal upon all vegetable life, David Jones wended his way to the old meeting house as had been his custom for seventy-five years. When he arrived there no hand was there to greet him and no heart to cheer him. He entered the meeting house alone and within its dark, damp walls he sat for awhile in silence. He arose and with a sad heart departed. The wick had burned to the socket, the light went out.

West Branch particular meeting has passed into his-

tory. The old meeting house stands as a solemn reminder of what was once a power for good with no Nehemiah to return and rebuild its wall or an Ezra to replenish its treasury, but like a dead planet it has entered upon its long rest.

West Branch Monthly Meeting still exists, full of life and full of hope and today we celebrate its hundredth anniversary. Our forefathers had burdens to bear that we do not, yet we are not without responsibilities. Must we attempt to duplicate the dead past or must we accept the higher ideals as God is revealing them in this the Twentieth Century? If we follow the message as God is revealing it, ever keeping in view the divine Christ, West Branch Monthly Meeting at the end of another century will have achieved greater things than in the past.

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7 P. M. REMINISCENCES OF WEST BRANCH.

ROBERT W. DOUGLAS, VERSAILLES, OHIO.

Impromptu—No paper.

I think we all felt our hearts touched this afternoon when our dear friend, William A. Jones, so beautifully alluded to old West Branch particular meeting, and in his paper gave us an account of its death and burial.

I was just thinking that while we not only believed in the death and burial, we also believed in a Resurrection, and I thought since he preached on the Death and Burial of old West Branch that if I was to preach tonight, it would be on the Resurrection of West Branch Monthly and Quarterly Meeting, and that it would still live and its usefulness grow as the years went by.

My reminiscences of, and associations with, West Branch Monthly and Quarterly Meeting, go back a great many years. I came here some time before the war and I had very pleasant associations with the members of West Branch Quarterly Meeting in those early days.

They did not have the automobile at the church door at that time, as we have today. They did not have the steam railway nor the interurban line. We either had to go to meeting on horse back or walk. When I came up here at that time, I came to visit William Jay, a beloved minister of the Gospel. He and

I were very close friends and conducted a series of meetings together. We went to Pleasant Hill, Covington and several other points together. I always thought his wife could make the best cherry pie I ever ate in all my life. We held meetings together at old Sugar Grove meeting house, but now that church has been torn down and a new one erected in the village of Frederick. I cannot very well talk about reminiscences of West Branch and some of the early history of the Friends' church in Ohio without talking somewhat of myself, but I do not wish to do it in any selfish way. I am seventy-three years old and at that age am considered a "back number." I am one of the "Has Beens." Do you know that I am one of the oldest recognized pastors of the Friends' church? I am the first minister that ever performed a marriage ceremony in the Friends' church. The old way was to marry in meeting, a beautiful ceremony that prevailed in those times.

We had moved to Wilmington, the County Seat of Clinton County, Ohio, where I started in to be a minister in the Society of Friends, devoting all my time to church work. It was the first church amongst Friends that had a regular pastor. Well, I got along pretty well, the Friends all stood by me, and we would have great crowds come to attend our meetings. We had the services in Clinton Hall to start with, but I thought it would wear out in a few weeks, but the meeting continued to grow and the hall was crowded every Sabbath. There was a flourishing Methodist meeting there when we organized and the pastor of that church afterwards became one of my warm personal friends, and I filled his pulpit for him at different times. As the Friends grew and prospered, a little rivalry developed between the two congregations and in talking with this minister one day upon the street, he laughingly twitted me with the fact that I was no preacher, for said he, "If you were, you could perform the marriage ceremony." He also said that the Society of Friends was not a church at all, etc.

Well, the result of the bantering was, that I told him if he would go with me down to the Probate Court, I would prove to him that I *was* a preacher and that the Society of Friends *was* a church and that I would get a license to perform the marriage ceremony the same as any other church or minister. When we arrived at the Court House, and went before the Judge,

I told him I was a minister of the Society of Friends and that I wanted permission to solemnize marriages in the State of Ohio, and the Probate Judge said: "Mr. Douglas, I have no hesitancy in saying that you are a minister of the Gospel, and I will gladly give you permission to solemnize marriages in the State of Ohio, the same as other ministers in other churches."

That was the first license ever granted to a minister amongst Friends to solemnize marriages, and at that time it was considered quite an innovation in the Friends' church. There are too many scenes and stories that come trooping through my mind, to be spoken of at this time. I shall continue to preach the blessed Gospel as long as I live and hope at the close of life that I can truly say, that I have kept the faith and fought a good fight.

THE QUAKERISM OF THE NINETEENTH CENTURY.

ELBERT RUSSELL, PROFESSOR OF BIBLICAL INSTRUCTION,
EARLHAM COLLEGE, RICHMOND, INDIANA.

On an occasion such as this it would be most pleasant to give one's self up to eulogy of the past. But it is an interest in the future that brings me to take part in this program. As an oarsman looks backward at the shore he is leaving in order to shape his course as he rows away from it, so we shall consider the Quakerism of the Nineteenth Century, not to praise or to blame it, but to secure from its experiences guidance for the present and future.

Whether studying from books the history of the past century of Quakerism in this country, or listening to reminiscences of it as on this occasion, one is impressed first of all by the moral heroism and ruggedness of the early pioneers. We feel this heroism as we see them moving from the Carolinas to escape the blight of slavery, coming to this land amid perils of savages and wild beasts, hewing out homes in the wilderness and denying themselves the comforts of life in order to build up churches and establish schools for themselves and their children. These pioneers were most conscientious in all matters of life, carrying their religion, at whatever cost, into their daily living, maintaining in their strange customs a living testimony to

its spirituality and democracy, interested everywhere in humar. welfare and philanthropy. They were kind and self-sacrificing, not only toward their neighbors, but their hearts beat in sympathy for the suffering in the world at large, and the slave and the Indian were objects of their philanthropy. Their moral heroism shows itself in the sacrifices they made to keep up their meetings and to establish schools even while their own homes were not yet provided with the ordinary comforts of life. The stories told by our grandfathers, of the long rides to meeting through the woods on horseback, with the wife behind, and a child in front, help us realize what it cost these pioneers in time and hardship to maintain such meetings as the one founded here at West Branch. We admire at the same time their rugged independence and self-sufficiency. Their moral heroism was not that of impractical dreamers, nor their philanthropy the result of weakly sentimentalism.

Their own hands were able to provide the necessities of life, and in their religious work and worship they were self-supporting.

As we follow the career of these Quaker pioneers, we find that their religion comes by and by into "peril of change." A conscientious people are always in danger of missing the essential point in the midst of a changing life; of clinging to forms that have lost their meaning. The peculiarities of speech and dress and manner which these pioneers brought with them into the wilderness had once been testimonies to the equality of men and the spirituality of worship, but the changes which a half century in the new country brought, steadily robbed them of their significance. Yet these changes came so gradually that a large proportion of the Friends did not realize their extent and consequences. To maintain the ancient testimonies and to keep up their religious meetings and their schools. had cost them much in the way of sacrifice, but as the forests were felled, the roads opened and the fields brought under cultivation, ease and comfort took the place of the hardships of the pioneer life. The log cabins gave way to frame houses, the homespun to fabrics from the looms. Roads were lengthened and railways built. Commerce brought in the comforts and even the luxuries of the older civilization of the East. As the toil and hardship of pioneer life were succeeded by comfort and wealth, as neighborhoods

grew in size and the means of travel were increased, it no longer involved so great sacrifices to maintain the religious services and education. It no longer cost so much in time and effort and money to attend meeting, to transport and support ministers and to carry on the schools. The wider world was soon to call for new sacrifices from the church for church extension, for missions and philanthropy and pastoral care, but these had not yet come.

In spite of all the efforts to hold fast the ancient order we are conscious here today that somewhere in the course of the Nineteenth Century, a great change came over the spirit and the form of Quakerism. It is not my purpose here either to praise or blame those who brought about that change, but no one who would understand Quakerism at the beginning of the Twentieth Century can afford to ignore the causes and extent of the change in the middle of the Nineteenth. The change began in the reaction from Hicksism. Stirred by the Hicksite separation among Friends in America, certain English Friends, among whom Joseph John Gurney and Hannah Backhouse were perhaps the most prominent, came to this country in order to establish the Friends more thoroughly in the knowledge of the Scriptures. The earlier Friends had been afraid to attempt to either teach or read the Scriptures publicly for fear of interfering with the Spirit's work. The consequent ignorance of the Bible had paved the way for Hicksism and Elias Hicks' depreciation of the Bible stirred Friends to a renewed sense of its value. Joseph John Gurney had been influenced by the "Low Church" school of theology in England, and introduced among Friends in this country a greater regard for the external authority of Scripture. Now this new attitude towards the Scriptures, while of incalculable value to the Society, resulting as it did in Bible schools and in the use of the Scriptures in preaching and public worship, was nevertheless, the camel's nose in the tent of Nineteenth Century Quakerism, which resulted ultimately in the bringing in of the whole beast of external influences. One cannot compare our present attitude with that of the early Nineteenth Century without realizing how thorough a revolution we have undergone. The early Quakerism was strict as to externals but very careful not to dictate to the individual in matters of the Spirit, whereas the Quakerism at the end of the Nineteenth Century had become indifferent as to ex-

ternals, but dogmatic in matters of faith and worship. When we come to study the sources of these changes, we find that practically all of them came from outside the Society. They were always regarded as importations into the Society by the elders, who uniformly opposed these changes when they first appeared. Aside from the new evangelical influence in Gurney, the influences which changed the Society came mostly from the Methodists. The relation of the Wesleyan movement to the history of the Society of Friends is a most interesting one. John Wesley and George Fox had very much in common in their methods of proclaiming the Gospel and in their ideas of personal salvation. It is often asserted that if George Fox and his fellow workers had been alive in the middle of the Eighteenth Century, they would have done the work which Wesley did. But in the century that intervened between Fox and Wesley, the Friends had turned their attention to perfecting their organization, healing the wounds of persecution and preserving their testimonies. When the revival of religious interest which permeated all classes of the English people about the middle of the Eighteenth Century, touched the Friends, instead of inclining them to renew the evangelistic work of Fox, and to attempt again to gather another harvest from the English people, their renewed religious zeal took the form of building up and enforcing the discipline, and so the new generation of men, who had been prepared by the discipline of history for a more spiritual and vital religion, was reached by John Wesley and gathered and organized into the Methodist Church. The evidences of the Methodist influence in effecting the change in Nineteenth Century Quakerism are easily found. Here I may only mention some which have come under my own observation. In the first place the Methodists exercised a profound influence upon our theology. This is to be seen in the gradual supplanting of our Quaker standards of doctrine. The old works ceased to be used in our instruction. We became very much afraid of the doctrine of the Inner Light, and the change from the older Quaker theology was so great in certain quarters that today Barclay and Penn are emphatically said to have been unsound. That it was the Methodist theology which supplanted this older Quaker system of doctrine is seen from the fact that some of our leading evangelists in this movement were born Methodists. (See

Reminiscences of Nathan and Esther Frame, pp. 38, 39, 52.) A couple of years ago, I was reading an article in "The American Journal of Theology," on recent changes in Methodist theology. As I read, I had a strange feeling that I was in some way familiar with the authors mentioned as standard Methodist writers on theology. The feeling puzzled me because I did not think I had ever read Methodist theological writings. All at once the suspicion flashed into my mind as to the real facts in the case. Laying aside the magazine, I walked around to the shelves in the Earlham Library where were kept the works on systematic theology, which Dr. Dougan Clark had placed in the library as reference works, and there they were, the books which were cited in the article as works of standard Methodist writers. Fields' Handbook of Theology was once used as a text-book at Earlham. It will be remembered that a few years ago, the "Soul Winner," in an effort to prolong its life, fused with the "Life Line," a paper edited by a Methodist, and the two were published together for a little while. Turning from theology to methods of religious work and worship, we find the same Methodist influence. The mourner's bench was borrowed directly, and the feeling that so many of the first evangelists expressed,—that it was impossible to have a good evangelistic meeting without singing, is due to the same ideal of evangelistic work. (See Reminiscences of Nathan and Esther Frame, pp. 38, 39, 52.) We find along with this, a movement towards water baptism. The distinction which has been quite commonly heard in the last quarter of the Nineteenth Century between Quakerism and the gospel is due to the fact that the modern preaching and methods of work and worship are felt to be something different from the original Quakerism which they supplanted. To the older Friends, Quakerism was the gospel, and none of them would ever have said as our present day preachers occasionally do, that he "cared more for the gospel than for Quakerism." It was only when those outside influences brought in a method of studying and practising the gospel different from Quakerism that the distinction was made. We find likewise that the Methodist influence is shown in the tendency towards a "one-man" pastoral system. That some sort of pastoral care would be needed after the great revival was quite evident, but it is just as evident that the particular shape

towards which our pastoral system tended was furnished by the example of the Episcopal system of the Methodists.

While the predominant influence in the changes which Nineteenth Century Quakerism underwent came from the Methodists, other evangelical influences have certainly entered in. This is especially true of the literature which we have read. The literature which has fed the thought and shaped the religious ideals of our Society for a generation has been almost wholly of non-Quaker origin. The sermons of Moody, Talmage and Spurgeon, Matthew Henry's Commentary and C. H. M.'s "Notes on the Pentateuch" constituted the staple diet for many of our ministers. Until quite recently our Sunday School "helps" were prepared by men who were not Friends. The publishers for the United Brethren, the Protestant Methodists and the Quakers joined together and one set of "helps" was prepared for all. The only difference between the Friends' Quarterly and that used by the other denominations lay in the covers and in the fact that whenever there was a lesson on the ordinances, something else was substituted for it in the copy which bore the name Friends' Quarterly. Another result of these foreign influences was the tendency towards a definite creed as a basis of fellowship. The early Friends made a great struggle to free themselves from bondage to a creed and to win the right of a free conscience and free belief, but during the last half of the Nineteenth Century there was a steady movement towards making adherence to a definite body of doctrine a condition of good standing in the Society of Friends. English Friends travelling in America are especially struck by this tendency among us. You will remember that the chief objection to the uniform discipline in the western Yearly Meetings was that its statement of doctrine was not full and rigid enough, and that most of the Yearly Meetings only adopted the discipline with the understanding that the Richmond Declaration of Faith and George Fox's Letter to the Governor of Barbadoes were to be included and printed with it. Along with these changes in thought and methods, there was a great revival of life and power and a very great growth in numbers. The end of the Nineteenth Century thus left us free from bondage to the traditions of the past in an attitude to receive all that seems to us good from every Christian source, and with a large

membership who are in a position where we may legitimately try to Quakerize them if we decide that Quakerism is still worth while.

I have shown at considerable length the outside influences which produced the great changes in the latter half of the Nineteenth Century. The tendency of these changes was to obliterate all those traits which had constituted distinguishing peculiarities of Friends. If these changes had gone on unchecked, the logical result would have been that we would have become simply a small denomination practising a rather colorless type of evangelical Christianity. But the old Quaker principles were still among us, represented by our ancient literature and by the conservative spirit of our older members, ready to influence us if ever again we turned to the study of our past and tried to correct our practice by it. The close of the Nineteenth Century witnessed a very decided reaction towards the essential principles of Quakerism. This reaction was almost contemporary with the great shift of population in this country from the country to the cities. In the last quarter of the Nineteenth Century, the cities of our country underwent a very rapid growth, until today they contain half the population of our country and thoroughly dominate our life. Now the Quakerism of the early Nineteenth Century was rural, and Quakerism remained so practically through the century. Friends do not seem to have had the faculty of building their meeting houses where cities were going to grow up, and in the shift of population to the cities, the Society of Friends lost a whole generation. The changes that had come over the Society had brought in a spirit of interdenominationalism and our younger members did not feel that there was any essential difference between Quakerism and the other simple evangelical churches, so that when they moved into the cities where there was no Friends' meeting, they did not feel that it was worth while to undertake the sacrifices necessary to establish and carry on a struggling, small Friends' meeting when they could go to large and influential Methodist or Presbyterian or Baptist churches, which were already there. But at the close of the century there was a revival of the study of the history and literature that is distinctive of Quakerism, and the immediate result of this influence of our past was to put a check to the tendency to accept without modification the general form of protestantism about

us. A careful study of the Quinquennial Conferences, which were the forerunners of the Five Years' Meeting, shows that each of them was characterized by a reaction from some extreme tendency away from Quakerism. The principal question at the Richmond Conference in 1887 was whether Friends should adopt the practice of the ordinances or not, and the Declaration of Faith which the Conference adopted reaffirmed our ancient position against them. The tendency towards a monarchical ministry brought that question to an issue in the Indianapolis Conference of 1892, and the decision of the Conference was a reaffirmation of our former position in favor of congregational freedom in worship, and a form of pastoral care which did not bestow governing powers on the minister. In 1897, the most important question was whether we should have one type of Quakerism and preserve the organic unity of the Society, or whether each Yearly Meeting should go on its way developing an individuality of faith and practice of its own. The decision of the Conference was in favor of unity, and the adoption of the uniform discipline and establishment of the Five Years' Meeting was the result. The first Five Years' Meeting, in 1902, was mainly concerned with the organization of its departments of work and the determination of their powers and duties, but the question of freedom of thought and of our attitude towards theological systems came prominently before the meeting, and while there was no definite action taken, the refusal of the meeting to commit itself to any definite doctrinal standard, put a check upon the tendency towards a creedal basis of fellowship.

We have passed in review the striking characteristics of the Quakerism of the Nineteenth Century. It was a century of progress for us. In spite of exceptions here and there, we have been willing to learn and to grow. Throughout the century, the Society has been composed mainly of men and women of great earnestness. The Society has escaped the perils of dead forms and binding traditions, and has demonstrated that it is able to go on and keep pace with the progress of life. It was a great work for it to cast off its grave-clothes, to build new churches, and to convert and gather in multitudes of men and women. If in the Twentieth Century we are able to show the same spirit of sacrifice for that which we hold to be true and right, if we show the same earnestness in seeking

for that which is best, if we continue to have adaptability to changing conditions and capacity for growth in numbers and power, and if at the same time we can profit by our past mistakes, there is a future for our Society greater than has been its past.

SEVENTH DAY, 9 30 A. M.

BRANCHES THAT HAVE SPRUNG FROM WEST BRANCH.

By Eli Jay, Richmond, Ind.

The "Branches that have sprung from West Branch" are understood to be the meetings of various kinds that, directly or indirectly, have been derived from it. As the only boundaries limiting its territory were the Big Miami on the east and the Ohio River on the south, it would appear that all the Friends' meetings that have been established north and west of these rivers, to the Pacific Ocean, would make up the branches to be inquired about. It will be best in considering these, to enumerate them in the larger groups of Quarterly Meetings, so that our attention shall not be confused by the multitude of small meetings established in the last hundred years.

In 1809 Whitewater Monthly Meeting in Wayne County, Indiana, about 40 miles west, and in 1811 Mill Creek, four miles east, were set off from West Branch and established by Miami Quarterly Meeting, Warren County, Ohio. This Quarterly Meeting had been taken from Redstone Quarterly Meeting in Pennsylvania and with its approval established by Baltimore Yearly Meeting, and opened at Waynesville, Ohio, Fifth Mo. 12th, 1809. It was composed of four Monthly Meetings, Miami, 1803, West Branch, 1807, Centre, 1807, and Fairfield, 1807.

1. Sixth Mo. 13, 1812, West Branch Quarterly Meeting set off from Miami Quarterly Meeting and established by Baltimore Yearly Meeting, was opened, to be held alternately at West Branch and Whitewater, composed of four Monthly Meetings, West Branch, 1807, Whitewater, 1809, Elk, 1809, and Mill Creek, 1811. West Branch Quarterly Meeting is now composed of two Monthly Meetings and has a membership of 553.

2. Whitewater Quarterly Meeting set off from West Branch and established by it, and Ohio Yearly Meeting, was opened at Richmond, Indiana, First Mo. 4, 1817. It was composed of two Monthly Meetings, Whitewater, 1809, and New Garden, set off from Whitewater and established by it, and West Branch Quarterly Meeting and opened in 1815. Since its opening Whitewater Quarterly Meeting has taken part in establishing fifteen Monthly Meetings, and five Quarterly Meetings. Ten of these Monthly Meetings were taken in establishing the five Quarterly Meetings, one was attached to another Quarterly Meeting, and two small ones in Florida have been laid down, leaving four, its present number with a membership of 1600.

3. In 1818 Blue River Quarterly Meeting, set off from West Branch, and established by it and Ohio Yearly Meeting, was opened composed of two Monthly Meetings, Lick Creek in Orange County, Indiana, set off from Whitewater in 1813, and Blue River in Washington County, Indiana, set off from Lick Creek in 1815 and each established by West Branch Quarterly Meeting.

(The following Quarterly Meetings were established by Indiana Yearly Meeting with the approval of the Quarterly Meeting from which it was taken. The date following the name of the meeting is the year of its opening.)

4. New Garden Quarterly Meeting, set off from Whitewater, composed of two Monthly Meetings, New Garden, 1815, and Cherry Grove, 1821, was opened in the northern part of Wayne County, Indiana, First Mo., 1823, now composed of three Monthly Meetings and has a membership of 862.

5. Westfield Quarterly Meeting for Friends in Preble County, Ohio, and Union County, Indiana, composed of three Monthly Meetings, two of them, Elk, 1809, and Westfield, 1821, from West Branch Quarterly Meeting, and one Silver Creek, 1817, since 1834 called Salem, from Whitewater Quarterly Meeting, was opened in Third Mo., 1825. It is now composed of two Monthly Meetings, Elk and Salem, and has a membership of 295.

6. White Lick Quarterly Meeting, set off from Blue River, was opened in Second Mo., 1831, composed of four Monthly Meetings. White Lick, 1824, and Fairfield, 1827, both in Hendricks County, Indiana, Bloom-

ingdale, 1828, in Parke County, and Vermilion, 1827, in Vermilion County, Indiana.

7. Bloomingdale Quarterly, set off from White Lick, was opened in Second Mo., 1836, in Parke County, composed of three Monthly Meetings, Vermilion, 1827, Bloomingdale, 1828, and Sugar River, 1831.

8. Spiceland Quarterly Meeting for Friends in Henry and Rush Counties, set off from Whitewater, composed of three Monthly Meetings, Duck Creek, 1826, Spiceland, 1833, and Walnut Ridge, in Rush County, 1836, was opened at Spiceland in Third Mo., 1840, to be held alternately at Spiceland and Walnut Ridge. Now four Monthly Meetings, membership 2307.

9. Northern, now Fairmount Quarterly Meeting, Grant County, Indiana, set off from New Garden, was opened Third Mo., 1841, composed of two Monthly Meetings, Mississmawa, 1833, and Back Creek, 1838. It now has five Monthly Meetings and a membership of 2220.

10. Salem Quarterly Meeting, Henry County, Iowa, set off from Bloomingdale, Indiana, was opened in Fifth Mo., 1848, composed of two Monthly Meetings, Salem, 1839, and Pleasant Plain, 1843, both in Henry County, Iowa.

11. Union Quarterly Meeting, Hamilton County, Indiana, set off from White Lick, was opened in Second Mo., 1849, composed of two Monthly Meetings, Westfield, 1836, and Richland, 1841.

12. Concord, now Thornton Quarterly Meeting, set off from Bloomingdale and Fairmount, was opened Fifth Mo., 1852, composed of four Monthly Meetings, Sugar River, 1831, Sugar Plain, 1841, Greenfield, 1844, and Honey Creek, 1847.

13. Pleasant Plain Quarterly Meeting, Henry County, Iowa, set off from Salem, was opened in Fifth Mo., 1854, composed of four Monthly Meetings, Pleasant Plain, 1843, Richland, 1851, Spring Creek, 1851, and Three Rivers, 1852.

14. Red Cedar, now West Branch Quarterly, Red Cedar County, Iowa, set off from Salem, was opened Fifth Mo., 1858, composed of three Monthly Meetings, Red Cedar, 1853, Winniskirk, 1855, and Bloomington, 1856.

15. Western Plain, now Bangor Quarterly Meeting, Marshall County, Iowa, set off from Pleasant Plain, was opened Sixth Mo., 1858, composed of two

Monthly Meetings, Western Plain, 1855, and Westland, 1856.

16. South River, now Ackworth Quarterly Meeting, Warren and Clinton Counties, Iowa, set off from Pleasant Plain, was opened Third Mo., 1860, composed of two Monthly Meetings, Bear River and Three Rivers.

17. Kansas, now Springdale Quarterly Meeting in northeastern Kansas, set off from Whitewater, Ind., and Ackworth, Iowa, was opened Third Mo., 1862, composed of three Monthly Meetings, Kansas, 1860, Spring Grove, 1860, and Cottonwood, 1861.

18. Wabash Quarterly Meeting, Wabash and Amboy, Indiana, set off from Fairmount, was opened Third Mo., 1865, composed of three Monthly Meetings, Wabash, 1857, Amboy, 1853, and Birch Lake, Michigan, 1841, now has four Monthly Meetings and a membership of 971.

19. Walnut Ridge Quarterly Meeting, Rush County, Indiana, set off from Spiceland, was opened Second Mo., 1867, composed of two Monthly Meetings, Walnut Ridge, 1836, and Carthage, 1866. It now has five Monthly Meetings and a membership of 1617.

20. Cottonwood Quarterly Meeting, Cottonwood County, Kansas, set off from Springdale, was opened Third Mo., 1868, composed of two Monthly Meetings, Cottonwood, 1861, and Toledo, 1867.

21. Spring River Quarterly Meeting, in southwestern Missouri and southeastern Kansas, set off from Springdale, was opened Sixth Mo., 1869, with two Monthly Meetings, Spring River, 1867, in Kansas and Union, 1868, near Carthage, Missouri.

22. Hesper Quarterly Meeting, in Douglas and Johnson Counties, Kansas, set off from Springdale, was opened in Third Mo., 1870, composed of two Monthly Meetings, Spring Grove, 1860, and Springfield, 1864.

23. Marion Quarterly Meeting, Marion, Indiana, set off from Fairmount, was opened in Third Mo., 1872, composed of two Monthly Meetings, Mississmawa, 1833, and Deer Creek, 1869. It now has six Monthly Meetings and a membership of 1607.

24. Winchester Quarterly Meeting, Winchester, Indiana, set off from New Garden, was opened in Seventh Mo., 1874, composed of three Monthly Meetings, Cherry Grove, 1821, White River, 1824, and Pop-

lar Run, 18—. It now has eight Monthly Meetings and a membership of 4323.

25. Vandalia Quarterly Meeting, Cass County, Michigan, set off from Wabash, was opened in Second Mo., 1887. It now has five Monthly Meetings and a membership of 259.

26. Dublin Quarterly Meeting, in the western part of Wayne and eastern part of Henry Counties, set off from Whitewater, was opened in Second Mo., 1888, composed of three Monthly Meetings, Dublin, formerly Milford, 1823, Springfield, 1820, and Hopewell, 1841. It still has the same, with a membership of 1183.

27. Van Wert Quarterly Meeting, Van Wert, Ohio, set off from West Branch, was opened in Fifth Mo., 1889, composed of three Monthly Meetings, Van Wert, 1875, Middle Point, 1881, and Friends Chapel, 1885. It now has two Monthly Meetings and a membership of 804.

28. Long Lake, now Traverse City Quarterly Meeting, set off from Vandalia, was opened at Traverse City, Michigan, First Mo., 1892, composed of three Monthly Meetings, Long Lake, 1881, Pleasant Grove, 1886, and Manton, 1890. It now has five Monthly Meetings with a membership of 468.

29. Eastern Quarterly Meeting, held alternately at Cincinnati and Selma, Ohio, set off from Miami, was opened in Second Mo., 1892, composed of two Monthly Meetings, Cincinnati, 1815, and Greenplain, Selma, Ohio, 1821, still has the same Monthly Meetings with a membership of 296.

30. Puget Sound Quarterly Meeting, Seattle, Washington, set off from Winchester, Indiana, and Newberg, Oregon, was opened in Ninth Mo., 1907, composed of three Monthly Meetings, Seattle, Tacoma and Everett and a membership of 290.

Yearly Meetings derived, in part, from West Branch Monthly Meeting:

1. Indiana Yearly Meeting set off from Ohio Yearly Meeting, was opened at Richmond, Indiana, the 8th of Tenth Mo., 1821, composed of five Quarterly Meetings, Miami, 1809; West Branch, 1812; Fairfield, 1815; Whitewater, 1817, and Blue River, 1818. In addition to these five Quarterly Meetings, Indiana Yearly Meeting has established twenty-eight Quarterly Meetings (28) making in all thirty-three. Of these five were taken to constitute Western Yearly Meeting

in 1858, five to constitute Iowa Yearly Meeting in 1863, four to constitute Kansas Yearly Meeting in 1872, and three to constitute Wilmington Yearly Meeting in 1892, leaving sixteen, the present number of Quarterly Meetings now constituting Indiana Yearly Meeting with 19,626 members in sixty-four monthly meetings and one hundred thirty-nine particular meetings.

2. Western Yearly Meeting set off from Indiana Yearly Meeting was opened at Plainfield, Indiana, in Ninth Mo., 1858, composed of five Quarterly Meetings, Blue River, 1818, White Lick, 1831, Bloomingdale, 1836, Union, 1849, and Thorntown, 1852. It now has sixteen Quarterly Meetings and 15,709 members.

3. Iowa Yearly Meeting, set off from Indiana Yearly Meeting, was opened at Oskaloosa, Iowa, Ninth Mo., 10th, 1863, composed of five Quarterly Meetings, Salem, 1848, Pleasant Plain, 1854. It now has twenty Quarterly Meetings and 11,090 members.

4. Kansas Yearly Meeting set off from Indiana Yearly Meeting, was opened at Lawrence, Kansas, in Tenth Mo., 1872, composed of four Quarterly Meetings, Springdale, 1862, Cottonwood, 1868, Spring River, 1869, and Hesper, 1870, and about 2,500 members. It now has fifteen Quarterly Meetings and 11,249 members.

5. Oregon Yearly Meeting, set off from Iowa Yearly Meeting, was opened in 1893 at Newberg, Oregon, with two Quarterly Meetings, Newberg and Salem. It now has three Quarterly Meetings, Newberg with six Monthly Meetings, Salem with five and Boise Valley, Idaho, established last year, with four. This Yearly Meeting has 1890 members.

6. California Yearly Meeting, set off from Iowa Yearly Meeting, was opened at Whittier, California, 1895, with two Quarterly Meetings, Pasadena and Whittier. It now has three Quarterly Meetings, Pasadena with 948 members, Whittier with 1270 and Berkeley with 396 and in Alaska, 1100, making 3714 members.

A very important branch of work, the educational, carried on at West Branch in the early day deserves a brief notice. Schools and academies suited to the wants of the new meetings established, received encouragement from the zeal and success of educational work done at West Branch. And schools and the

cause of education have prospered and increased till now there are numerous academies of high standing, and fine, well established colleges in the six Yearly Meetings west of the great Miami River. There is Earlham College, Richmond, Ind., for Indiana and western Yearly Meetings; Penn College, Oskaloosa, Iowa, for Iowa Yearly Meeting; Friends University, Wichita, Kansas, for Kansas Yearly Meeting; Pacific College, Newberg, Oregon, for Oregon Yearly Meeting, and Whittier College, Whittier, California, for California Yearly Meeting. And even the Friends of the new Yearly Meeting to be, in Nebraska, already have their Central City College, at Central City, Neb.

The foregoing furnishes an outline of the development and expansion, that has taken place in the Society of Friends, west of the Great Miama River, in the one hundred years that have passed since the opening of West Branch Monthly Meeting. There is no one of the Yearly Meetings established west of us, and but few, if any, of the near three score Quarterly Meetings composing them, but have in them members descended from some who have been identified with West Branch Monthly Meeting in its early days. And thus the influence of this meeting has been a factor, small though it be, in the various branches springing from it, in bringing about what has been accomplished. Let us thank our Heavenly Father for His favors and blessings in the past and seek a continuation of them by ourselves becoming willing and glad co-laborers with Him in His great work in the world.

POEM.

A RECORD ACCEPTABLE

Allen C. McDonald, Dayton, Ohio.

God knoweth the hearts of the children of men,
Each thought is recorded by the Divine pen;
Church Pharisaism, irreligion and strife
Will all be revealed in the great Book of Life.

'Tis not they who boast of their own righteousness,
Or broadest phylacteries seek to possess,
The choicest of mansions shall be given above,
Indeed should they e'er reach that haven of Love.

But those meek and lowly, the true and the pure,
The trials of life who with patience endure,
In spirit and truth who have worshipped their Lord
Shall wear the bright crown of glorious reward.

When Gabriel shall trump at the last great day,
And peoples of earth to God's throne wend their way,—
The sifting shall come 'twixt the dark and the light,—
The goats to the left and the sheep to the right.

O, where shall the sect and the schism then be found,
And creeds of religion that much did abound—
Denominations so-called, with diverse views,
That charity for others oft did abuse?

Will the church fall short 'mid division and class,
Or through the pearly gates be granted free pass?
If entrance be given, what the order and place
Of religious sects in the region of grace?

Will some be assigned near the throne of the King,
Where close at His feet they may joyously sing,
Whilst others will be sent to more distant parts
That poor records show in reaching human hearts?

Those organizations that follow strict form,
Whose pews are well filled both in winter and storm,
Whose service throughout, both in speaking and prayer,
Is taken from rituals—they will be where?

Will the Great Ruler as He looks down the line
Judge sects by the spiritual lights that may shine?
Will doctrine and creed, ceremony and rite
Have weight in rewarding the children of light?

If such be the case, where the Quakers who quake
With fear at the wrath that will sure overtake
The sinner unsaved—ay, Society of Friends—
What will their state be when the Judgment descends?

What were their beliefs and their record for good,
In battle for Right on what ground have they stood?
O, Judge of the world, pray a moment take heed
Before Thou these Friends givst their measure of meed.

In times of religious crises among men,
When formalism ev'rywhere prevailed, 'twas then
The Society of Friends, through one George Fox,
Was brought into being, with views orthodox.

Its founder believed this new Society
By manner of life of its members should be
Distinguished from all other sects of mankind,
Devoted to good, but to wickedness blind.

In plainness of language as well as of dress
They counted simplicity for righteousness;
Display of all kinds they carefully eschewed,
As well as behavior unseemly or rude.

In doctrine religious—if doctrine they had—
They held quite aloof from innovation and fad;
Followed the teachings of the low Nazarene,
And trusted their lives to the Power Unseen.

In meetings for worship, their hearts were attuned
To list to the Spirit, with whom they communed
In silent devotion, till the still, small voice
Led to outward prayer or in praise to rejoice.

All ordinances in a spiritu'l sense
They viewed with conviction sincere and intense,—
Baptism, Lord's Supper, ev'ry one;—age and youth
All strove God to worship in spirit and truth.

Contention and discord they taught to abhor,
And strongly condemned all occasion for war;
They preached peace on earth and good will to all men,—
The Golden Rule standard,—again and again.

Ill speaking of others, deceit, words profane,
And use of strong drinks were denounced with disdain;
To help the distressed was one of their commands,
And rescue the heathen in far distant lands.

In fear of the Lord, in submission of heart,
A righteous influence they sought to impart;
Possessed all the graces of true Christian love,
And justly walked before their Father above.

Their great Church structure, firmly built on the Rock,
'Gainst tempests of evil withstood shock and knock;
In size, strength and beauty, the passing of time
Its grandeur increased to proportions sublime.

Such was the record announced of the Friends—
Like unto a blessing whose goodness ne'er ends;—
A record of service, of accomplishment;
The world has been bettered—glorious event!

"Well done, faithful servants," spake the Judge on the Throne;
"You've fought a good fight, true faith you have shown;
My laws as laid down in the Scriptures you've kept,
The forces of sin from your pathway you've swept,"

"Go forth and enjoy blissful mansions of rest;
Your record entitles that you have the best.
No part of my kingdom from you I'll withhold—
I'll place you over fine palaces of gold."

So they who believed in the spiritual birth,
And served God in spirit and truth on the earth;
Whose lives were devoted to cause of the Right
Were most rewarded in the Kingdom of Light.

But 'tis not alone to the Friends to receive
The richest reward, but all who believe—
All sects of religion, whate'er be the name,
That save lost mankind shall reward have the same.

And let us remember not in group or throng
We'll pass to the portals of seraphic song;
But each must be judged by his works here below,
And thus will determine his weal or his woe.

And though our names may on the church book appear,
Church membership only will not suffice here;
Those who serve the Christ—in His footsteps have trod—
Alone shall be crowned at the right hand of God.

FRIENDS' AND WOMEN'S MINISTRY.

By Daisy Barr, Fairmount, Indiana.

In studying this subject, I find that the Ministry and Worship of Friends are so closely united, that we can hardly consider one without considering both. The great difference between our ministry and other denominations is largely based upon the difference in our form of worship.

On Worship.

As the Lord Jesus declared, "Without Me ye can do nothing," the Society of Friends holds the doctrine, that man can do nothing that tends to the Glory of God and his own salvation, without the immediate assistance of the Spirit of Christ; and that this aid is especially necessary in the performance of the highest act of which he is capable, even the worship of the Almighty. This worship must be in spirit and in truth; an intercourse between the soul and its great Creator, which is not dependent upon or necessarily connected with anything which one man can do for another.

It is the practice therefore of the Society to sit down in solemn silence to worship God; that each one may be engaged to gather inward the gift of divine grace, in order to experience ability reverently to wait upon the Father of Spirits, and to offer unto Him through Christ Jesus, our holy Mediator, a sacrifice well pleasing in His sight, whether it be in silent mental adoration, the secret breathing of the soul unto Him, the public ministry of the gospel, or vocal prayer or thanksgiving. These that are thus gathered, are the true worshippers, "Who worships God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh."

"Of the Ministry of the Gospel."

In relation to the ministry of the Gospel, the Society of Friends hold that the authority and qualification for this important work are the special gift of Christ Jesus, the great head of the church, bestowed upon both men and women, without distinction of rank, talent, or learning. This gift must be received immediately from

Him, through the revelation of his Spirit in the heart; agreeably to the declaration of the Apostle; "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." "To another the word of knowledge, by the same spirit; to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues, but all these worketh that one and the self-same spirit, dividing to every man severally as he will."

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."

View the command of our Saviour, "Freely ye have received, freely give," as of lasting obligation upon all his ministers, the Society of Friends has, from the first, steadfastly maintained the doctrine that the Gospel is to be preached without money and without price, and has borne a constant and faithful testimony, through much suffering, against a man-made hireling ministry, which derives its qualification and authority from human learning and ordination; which does not recognize a direct divine call to this solemn work, or acknowledge its dependence, for the performance of it, upon the renewed motions and assistance of the Holy Spirit.

Friends have a free ministry in many distinct ways. First: It's exercise is not based on any outward attainment, nor is it given to us by the cloak of our fathers falling on us.

This being true, it has restrained us from the use of any ceremonies. For the man, who through grace is become truly spiritual, hath no need of ceremonies or outward means to depend upon, but finds himself to rely on the inward divine grace, and to depend upon God alone, walking continually in reverential watchfulness before him, and so keeping to the immediate teachings of Christ in his heart, he approaches with boldness to the throne of grace, and with a full assurance of faith, arises to declare the counsel of God.

It is usual among early Friends when they meet together in their religious assemblies, to spend some time in a devout silence and retiredness of mind, in-

wardly praying with pure breathings to God, which they generally call waiting upon the Lord; and if under this spiritual exercise any one feels himself stirred up of God to speak something by way of doctrine or exhortation, he doth so, and sometimes more than one, but orderly, one after another. And that this was usual in the primitive apostolical church, appears from what Paul saith, "If anything be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one," and what prophesying signifieth under the new covenant, the apostle himself explains with these words, he that prophesieth, edifieth the church." Yet let none think this liberty of speaking to be so unlimited, that everybody that can say something, may freely do so in the congregation: for he that will speak there, must also by all means be of a good, and honest, and holy life, and sound in doctrine; and if in process of time he finds in himself a concern from the Lord to travel in the ministry, and desires a certificate of his soundness in doctrine and orderly life, he may have it from the congregation where he resides.

Fox, Barkley and many others have written on this subject in a large measure. Let us refer to Barkley—"For, while the pure learning of the spirit of truth is despised and neglected, and made ineffectual, man's fallen earthly wisdom is upheld; and so in that he labours and works with the scriptures, being out of the life and spirit which those that wrote them were in, by which only they are rightly understood, and made use of. And so he that is to be a minister, must learn this art or trade of merchandizing with the scriptures, and be that which the apostle would not be, to wit, a trader with them, 2 Cor. ii. 17. That he may acquire a knack from a verse of scripture, by adding his own barren notions and conceptions to it, and his uncertain conjectures, and what he hath stolen out of books; for which end he must have of necessity a good many by him, and may each Sabbath day, as they call it, or oftener, make a discourse for an hour long; and this is called the preaching of the word: whereas the gift, grace, and Spirit of God, to teach, open, and instruct and to preach a word in season, is neglected; and so man's arts and parts, and knowledge, and wisdom, which is from below, are set up and established in the temple of God, yea, and above the little seed; which in effect is Antichrist, working in the mystery. And

so the devil may be as good and able a minister as the best of them; for he has better skill in languages, and more logic, philosophy and school-divinity, than any of them; and knows in the notion better than they all, and can talk more eloquently than all those preachers.

"The one essential qualification for the Gospel Ministry is 'Baptism of the Spirit,' second, 'Our ministry is open to all.' In considering the church of worship and true ministry, it is very easy to see how the way has been open for women."

The question has often been put to Friends from the day of Fox, (who wrote the interesting letter on this subject to the Duke of Holstein, setting forth the scriptural reason for "women's ministry").

Up to this day, the question has been asked, "Can Friends give Scriptural reason for women's ministry?" Shall we look into the Scripture to answer this question?

Aaron's sister sang the songs of Moses and led the women.

We mention also Hannah and Huldah, also Deborah, who was a judge and Isaiah's wife, who was a prophetess.

These are of the old Testament. Among the early ministers of the Gospel's dispensation was the four daughters of Philip, who both prophesied and preached. Priscilla, the wife of Aquilla, of whom all the churches gave thanks, and to whom the Apostle Paul called his helper and fellow-laborer in Christ.

Upon other occasions, Paul spoke of the women who labored with him in the Gospel. We also have the account in history on the great day of Pentecost, when the spirit was poured out upon the people so abundantly, that there were women there. The Word says that they were all filled with the HOLY GHOST, and spake as the spirit gave them utterance. That also for the remarkable prophesy of Joel, who says, "In the last day, I will pour out my spirit upon all flesh, the daughters as well as the sons, and the handmaiden as well as the servant shall receive the heavenly Gift and prophecy."

I now quote from John Gurney, upon that often remarkable passage from Paul's epistle to the Corinthians "Let your women keep silent in church." "Now, on the comparison of these injunctions with the other passages of Scripture already cited, and especially with the prophecy of Joel, and the history of its fulfil-

ment, the interpreter of the sacred volume appears to be driven into one of two decisions; the first, that the apostles and prophets, whose works must be ultimately traced to the same divine author, have contradicted one another; and this on a point of considerable practical importance; the second, that the public speaking of women, so positively forbidden by Paul, was not that description of speaking which was prompted by the immediate impulses of the Holy Spirit."

When we stop to consider the influence of women ministers in our church we stand amazed at our sister denominations, who through their heathen prejudice have shorn themselves of this great blessing. That the apostolic church made the ministry free to both male and female is clear to our minds without the least doubt.

In spite of the often asked question by outsiders, why Jesus did not choose a woman for one of the twelve, also why the record of their labors was not given in full as those of Peter, John, Philip and Paul. In the first instant, we must remember the peculiar hardships involved in their mode of living, the indelicacy in which it would have involved a woman, these are sufficient reasons. In the second objection, when we remember that more than one-half of the apostles named are not mentioned after the day of Pentecost, yet we do not doubt that they were diligently employed in preaching and spreading the Gospel. We must also remember that woman was the last to leave the cross, and the first to the tomb; the first to bear the good news of the resurrection. "Go to my brother," said the Lord, "and tell them that I ascend unto my father and unto your father."

This first resurrection sermon was said to have astonished the apostles. The women were sent directly by Christ Jesus himself. The sensitive, love and tender nature of women especially fits them to become ministers of the Gospel of Jesus.

When we go back to the early history of the Friends, we cannot help but look with admiration upon the holy women who wonderfully gave their lives to the spreading of the Quaker message.

We look with interest upon the life of Mary Dyer, and those who did the early work in prison reform and family visiting, among them was Elizabeth Fry, of England. Sibyl Jones visited Ireland, Norway, Ger-

many, Switzerland, Syria and Palestine in the love of the Gospel.

(The remainder of this address was not submitted for publication.)

THE FRIENDS AND PEACE.

By Cyrus W. Hodgin, Professor of History, Earlham College, Richmond, Indiana.

The first peace society was the Christian Church. The fundamental provision of its constitution was provided in the command "Thou shalt not kill." The coming of the founder of that society was foretold by Isaiah, and the splendid results of its working were set forth by the same prophet, and the advent of the Prince of Peace was heralded by the angels in their ecstatic song of "Peace on Earth and Good Will to Men."

The calling together of the twelve original disciples of the Prince of Peace, constituted the first organization of the first peace society on earth. The Head of this society, not only taught his followers the principles of love and justice, but He illustrated in His life the power of these principles in practice, and when one of the twelve drew a sword in defense of the Master, he was rebuked, and told to put up his sword, "for all they that take the sword shall perish with the sword."

After the crucifixion, resurrection and ascension, the little peace society tarried at Jerusalem for the enduement of pentecostal power, and then started out for the conquest of the mighty Roman Empire.

Through three centuries of bitter persecution at the hands of the great military power of Rome, the Christian peace society grew and grew, continually sacrificing the lives of its members, but never taking life in return. Perhaps 80,000 Christians had fallen in their peaceful war of conquest, when in 313 Constantine issued his famous edict of toleration, and a little later Christianity was proclaimed the religion of the Empire, and the patronage which had previously been accorded to the old pagan faith was now extended to the Christian form of worship. Love had conquered force.

Constantine not only forbade further persecution of the Christians, but he permitted the Christian socie-

ties the legal right to receive gifts and legacies. "And he himself enriched the church with donations of money and grants of land. This marks the beginning of the great possessions of the church, and with these the entrance into it of a worldly spirit. From this moment can be traced the decay of its primitive simplicity, and a decline from its early high moral standard." It was now that the Roman army began to be composed in part of Christian soldiers. The bishops, in particular, out of gratitude for imperial favors, did all they could for the support of the Empire, and recommended young men to enlist in the army of the Emperor.

The church now forgot that it had been appointed by its founder to go out without sword or scrip to make the kingdoms of this world his kingdoms; it forgot its opposition to war, and from the Fifth Century until the rise of the Society of Friends, there was no longer any peace society in the world.

During the Twelfth, Thirteenth and Fourteenth Centuries the church became the leader in one of the greatest series of wars in the world's history—the Crusades. The church now taught that the highest service of God was the destruction of his enemies, including Mohammedans and Heretics.

The rise of Protestantism produced no improvement, for Protestants and Catholics waged, for thirty years, one of the bloodiest wars whereof history bears record. It is true that from time to time some voice was raised against the awful inconsistency of Christ's family engaging in deadly strife. Louis, IX., of France, protested against the settlement of international troubles by war, and offered his services as arbitrator, but he was as a voice crying in the wilderness. John Colet and Sir Thomas More, of England, and Desiderius Erasmus, the greatest scholar of the Reformation period, all by voice and pen strove to influence the sovereigns of their time to cease bloody strife, both for the honor of the church and for the welfare of their subjects; but their protests fell on deaf ears. Hugo Grotius, of Holland, wrote a work on International Law, in which he insisted that the "Golden Rule" should govern the intercourse of nations with each other, but he was far in advance of his age.

It is the irony of history that the attempt at transition from brute force to modern diplomacy was made

through the falsehood, strategy, and treachery of the policy of Louis XI., of France, and Machiavelli, of Italy. While these methods some times averted wars, they were no satisfactory permanent substitute for it, and wars went on.

It was during the reign of Charles I, of England, that George Fox arose and gathered about him a little band of men and women who held to the faith of the primitive Christians regarding war. Charles I. asserted that the king ruled of divine right; that the king could do no wrong; that the will of the king was law, and that it was the duty of the people to submit in all things to the king's will as law.

The Puritans under Cromwell, and the Quakers under Fox, both resisted the tyranny of the king, the former with a carnal sword; the latter with the sword of the Spirit. The Puritans slew the soldiers of the king, and finally the king himself. They took control of the government, and while they had been fighting, ostensibly for religious and political liberty, they were little less tyrannous than the king.

The method of the Friends was to protest against the tyranny, boldly proclaiming a gospel that showed the iniquity of both royal and Puritan methods. They suffered continually fines, imprisonment and stripes, but never resisted by brute force. The Puritan method failed utterly; the Stuart line of kings was restored, and persecution went on. The Quakers continued to preach a gospel of love, continued to protest and continued to suffer for their testimony, until the people, the magistrates and the crown became ashamed of the persecution of non-resistant persons, who were claiming political and religious liberty, not for themselves alone, but for all people alike. A decree abolishing religious persecution was issued, and the Quakers, without destroying a life, won for themselves and for their belligerent Puritan brethren, who had failed to secure it by force, the inestimable boon of religious freedom.

William Penn was one of those suffering Friends who had won this great victory by peaceful protest and suffering. It was his belief that a government could be established and maintained upon the principles of the Gospel of Jesus Christ. Having received a grant of a splendid tract of land from the King in payment of a debt owed by the sovereign to Penn's father, he undertook what he was pleased to call his "Holy Ex-

periment." The result was the development in Pennsylvania of the most prosperous of the English colonies in America. Penn brought with him no troops, he built no forts. He tried to establish absolute justice for all men irrespective of race, color, or religion, and for seventy years, or as long as the Friends controlled the government of Pennsylvania it had no Indian wars, no oppressive trade monopolies, and was a demonstration of the practicability of the Quaker idea of government. After a time others than Friends obtained control, and Pennsylvania lost its distinction for peace and honesty.

While William Penn was founding his "Holy Experiment," Europe was in the throes of one of the bloodiest wars of the Seventeenth Century. Louis XIV. was on the throne of France. His ambition knew no bounds. He strove to add the Valley of the Rhine to his domains by force of arms without the least shadow of right, and from 1789 to 1797 Western Europe was embroiled in bloody strife.

It was in the midst of this period, in 1793, that William Penn published his plan for "the present and future peace of Europe." This was one of the most profound statements of the Quaker idea of the benefits of peace, and of the proper method of securing them that has ever been made. He first discusses the benefits of peace,—safety of possessions, growth of industry, freedom of trade, absence of the anxieties of war, investments are made for profit and pleasure, charity and hospitality are promoted as wealth increases; he next recounts the evils of war,—withdrawal of capital from productive industry, the poor turn soldiers or thieves, or starve; no building, no manufactory, little hospitality or charity; but what peace gave war devours.

He next asserts that the means of peace is *justice,* not armies and navies and war. Justice is a means of peace between magistrates and the people, between one man and another, and between different countries. "Peace is maintained by justice, which is a fruit of government, as government is from society, and society from consent."

Thirdly, he says government is an expedient against confusion, a restraint upon all disorder. Government is the means of justice, as justice is of peace.

Fourthly, having shown the desirableness of peace, its security through justice, and justice through gov-

ernment, he next urges that the princes of Europe would, from love of peace and order, agree to meet, by their deputies, yearly, or once in two or three years at farthest, in a body to be styled the Imperial Diet or Parliament, or State of Europe, before which assembly should be brought all differences depending between one sovereign and another, he is assured that thus the harassed inhabitants of Europe would quietly obtain the so much desired and needed peace.

Penn then discusses the causes of international differences and the motives to violate peace, the grounds on which those differences may arise, the organization of the proposed international Diet or Parliament, the order of business in its sessions, and the rules and regulations for conducting the business.

He then skilfully sets up and overthrows the various objections that he is sure will be urged against his plan.

First, that the strongest and richest nation will not agree to it. To this he replies that the strongest is not stronger than all the rest, and for that reason the others should promote the proposition and hold the strongest in check. Again, he supposes the objection, that if the strongest and richest should agree, there would be the danger of corruption of the assembly through the riches. To this he replies that "if men of sense and honor and substance are chosen (as representatives of the other States) they will either scorn the baseness, or have wherewith to pay for the knavery (?)." At least they may so watch each other as to be checks one upon another; and that in all great matters before finally coming to a final settlement, they should be obliged to refer back to their own home governments for final instructions.

The next great objection is that it will, by removing the necessity for fighting, produce effeminacy in the men. There can be no danger of effeminacy, he says, because each nation can introduce as temperate or as severe a discipline in the education of youth as it pleases. It can instruct them in the conquest of themselves and of nature; in the practice of mechanics, and of natural philosophy, which would make them *men*, and not either *women* or *lions*. They could be trained to be useful to themselves and to others, and how to save and help, not injure or destroy. Further, he says, the youth should be instructed in the knowledge of government in general, of that of their own country

in particular, and be fitted for service in the government of the great international state under contemplation.

The objection that the members of the army will be out of employment, and must either become thieves or starve, he meets by saying that we shall need more merchants and farmers, and "ingenious naturalists," which, put into modern phrase, might mean practical biologists, chemists, geologists, electricians and engineers. And these will be produced, he says, if the governments are sufficiently solicitous of the education of their youth, "which, next to the present and immediate happiness of any country, ought of all things to be the care and skill of the government; for such as the youth of any country is bred, such is the next generation, and the government in good or bad hands."

The last objection mentioned is that by entering into the proposed union, the sovereign states would cease to be sovereign. To this he replies that it is not proposed to interfere with their sovereignty at home; their power over their own people and the revenues is not to be in the least diminished. It may be that the "war establishment" may be reduced or put to better use. "None of them have any sovereignty over one another, and if this be called a lessening of their power, it must be only because the great fish can no longer eat up the little ones, and that each sovereignty is equally defended from injuries, and disabled from committing them." "When it pleases God to chastise us severely for our sins, it is with the *rod of war* that, for the most part, he whips us: and experience tells us that none leaves deeper marks behind it."

Lastly, he discusses the real benefits that would flow from the adoption of his proposal. They may be summarized as follows:

1. It would prevent the inhuman and unchristian process of spilling so much blood.

2. It would relieve Christianity in the eyes of heathen and infidels, of the opprobrium and scandal of its unfaithfulness to the peaceable teaching of its founder.

3. It would save money that could be devoted to the promotion of education, charity, and industrial progress.

4. It would relieve towns, cities and countries from the danger of being laid waste by the rage of war.

5. It would make travel and traffic easy and secure.

6. It would promote the security of Christendom against the inroads of the Turks. (In Penn's time this was a danger that we, in our day, cannot appreciate.)

7. It would beget and promote friendship between princes and states, and lead them to emulate one another in deeds of civility, kindness, goodness; and in the propagation of learning the arts and human laws and customs.

8. It would enable princes to choose wives for themselves, such as they love, and not by proxy merely to gratify political interest; a motive that is ignoble, and often results in wars, feuds and desolations "because of unkindness between princes and their wives, and it has produced unnatural divisions among their children and ruin to their families, if not loss of their countries by it."

It is one of the glories of Quakerism, that while at the time Penn's proposal received scant attention, thoughtful statesmen have been gradually coming up to the high plane of the Quaker conception of international relations. The Hague Conferences and The Hague Court have followed closely, thus far, the plans outlined by Penn.

The calling of The Hague Conference by the Czar of Russia recalls the fact that a long line of Quaker influences has been at work upon the Czars, and there is little doubt that the convictions that led Nicholas II. to send out his rescript, have grown out of a series of religious visits made by "ministering Friends" to the royal palace of Russia.

The earliest of these was probably William Allen, who, as early as 1797, was in Russia, and later was a companion of Stephen Grellet in a religious visit to Alexander I. (1818-1820). Daniel Wheeler resided near St. Petersburg from 1817-1832 in the reigns of Alexander I. and Nicholas I. He was Superintendent of Agriculture for the Czars, and had many religious opportunities with these sovereigns.

Stephen Grellet laid before the Czar the great good that would come to the nations if the method of arbitration should be substituted for war in the settlement of disputes. The Czar was much impressed, and a number of things in his life show that the influence was not lost.

In 1824 Thomas Shillito also visited the Czar.

In 1854, during the Crimean war, a committee of

English Friends, consisting of Joseph Sturge, Robert Charleton and Henry Pease, visited Nicholas I., urging the end of the strife. Meanwhile John Bright, in the British Parliament, was striking some sterling Quaker blows against the unwisdom of the English participation in the unholy war.

In 1878, Barnabas C. Hobbs, of Indiana Yearly Meeting, under the leading of the Spirit, made a visit to St. Petersburg to lay before Alexander II. a memorial praying for exemption from military duty of all Russian subjects who have conscientious scruples against war; and urging upon the Czar the adoption of arbitration as a substitute for war.

The present Czar, Nicholas II., came to the throne in 1894, and on his marriage, in 1895, London Yearly Meeting of Friends sent a committee to congratulate him. It has been said that Nicholas had a Quaker nurse to watch his steps in his childhood. It would be difficult to suppose that the long line of Quaker influences in the royal palace of the Czars had no effect in leading to the call for The Hague Conference in 1898.

This is certainly true, that since the rise of the Society of Friends it has pushed to the front the doctrine of peace and arbitration in the face of opposition and luke-warmness, until to-day the attention of the world is so firmly fixed upon it, that there is little likelihood that it will not sooner or later be accepted by the nations of the world as the happy refuge from the burdens and the barbarities of war.

But the victory is not yet won, and Friends must not relax effort until the last battleflag is furled.

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2 P. M.

PERMANENT ELEMENTS OF QUAKERISM.

J. Edwin Jay, Professor of Biblical Instruction, Guilford College, North Carolina.

My Friends: I perceive that you, with me, share peculiar sentiments, as we revolve here the reminiscences of early days. We have no battlefield to hedge with evergreen or bedeck with memorials of fallen braves; but we stand upon ground where heroes lived, their immortal testimonies wrought deep into our lives, prompting the impulses of our own breasts, and stirring us to-day with peculiar emotions of patriotism, loyalty and faith.

They are sleeping, the pioneers; many of them in

unmarked graves. It was their wish. But their spirits live again. The vision of a noble people, with life's works well done, passes like a host before our imaginations. But we are not of their throng, the noble dead. We are the living, and the message we bear is not to those the honored past,—except to pay them tribute; but to the living, to mortal men and women who are yet in the midst of life's unfinished battles.

When one takes a broader look out upon the vast arena of the historic past, he sees that where imperial cities once stood, there now remain but ruins of crumbled bricks and drifted sands. He sees where temples stood, where deities were worshipped, and where proud man boasted of his achievements and carved their records in books of hardened clay and stone. One can hardly behold any more ominous sign than the spectacle of ruined empires, of buried cities, vanished populations, extinct civilizations. Yet, such is the record. In the centers where civilization first came forward, flowered, and bore the fruits of human thought and affection, and attained to remarkable grandeur, we search now with pick and spade for the message they left us. We read, as it were, across milleniums to learn the story of ashes and heaps of clay. Are these empires dead? They have passed away; but even in the morning of history, man's heart must have throbbed with longing, yearning interests; with instincts and impulses; with pain and fear and exultation and upward striving; with joy of triumph and fortitude of suffering. His cities and his works of art are gone to ashes: it is the tale of all ancient history. But are there no contributions out of all this life that was lived? Shall we look in vain to the past to find no sinews of strength to serve us in the present? Not so. The life that was lived in ancient Babylonia milleniums ago, and along the Nile in the equal distant past, and in the later but still ancient centers of the world's early striving after civilized manners, is indispensably linked to the present, tied to us with chains of human sympathy and interest that grow stronger as the centuries roll on. There are elements of permanency in all organized life, but these are not always so apparent to the actors themselves while they live. Kings sought to immortalize their pride and fame by printing their records and names on pillars and slabs and friezes within the massive temples of their gods. But these were not permanent. The elements that endure could

not be carved in letters of stone; they can never be but vaguely symbolized in written speech. The speech of that which is vital and permanent has a language of the heart and mind, and there only in the fullest tones can it be spoken.

Where, then, is permanency to be looked for? Certainly not in the external, whether of forms of thought or of forms of matter. Laws and concepts vary with the progressive history of man, so that the forms of philosophy and dogma pass inevitably, with time, beyond their vital years. They serve but for a while. Still it must be remembered that truth of any age must have embodiment, but the body changes, grows old, and like the ancient tablets and friezes on the walls of temples it wears out and falls to decay. Resurrection is the rule of all life. The majestic oak that stands a monument of centuries is not permanent. But the seed-principle of the acorn is permanent. While acorns last and there is soil to receive them oaks will spring up and grow. But if acorns are no more, oaks will fail with the passing of the years, and the memory of their great dignity as kings of the forest will be written in the merest lines of nature's tracing of an extinct tree. It is very true: institutions, sects, however great, must perpetuate themselves in the seed-principle that reproduces through new forms and growths expressive of its kind, ever and anon bearing new fruit and passing on its history through the seed and not the bulk. To make the application to Quakerism, is it not pertinent here? We must not expend ourselves on casuistry of dress and speech, or any Quakerized specialties that have no longer a vital meaning. We must sift thoroughly for the genuine and the real. We must reach earnestly and steadfastly after that which appears to us the permanent and the needful.

But I would guard myself and you from one proud error. Quakerism in itself, or as a name, has no inherent permanency. Quakerism is no magic term; we cannot conjure with it. There is no constitutional permanency in our name or in our affiliation as Quakers, except in one respect. And it is this: wherein Quakerism has been or shall be the expression and the application of what is permanent in Christianity itself, in that and that alone is its claim for an inherent strength and a pledge for the future. Our aim, there-

fore, is not to hold up some definitely conceived tenets, placards of belief, over and across which appears the words, "Private Property—Quakerism." But our aim shall be to try to find the permanent in Christianity itself and recognize there the points of Quaker contact and assimilation. To do this is to find those elements to which is due our permanency as an institution down to this hour, and to find that upon which rests the continuity of our future.

Now I suppose there is no more prominent distinction of Quakerism than its claim to be a religion of spirit; of inward illumination in respect to faith and conduct. A popular conception of a Quaker is sure to be some way involved in the general notion that he takes to himself a motto to act "as the Spirit moves." The tribute may not be always in honor, it may not always be true. For in these days we must confess Quakerism does not seem to be soundly unified on any of the great distinctive doctrines. Yet we shall surely find in these loosely floated ideas of ancient belief, such as "the moving of the Spirit," "the Hand of the Lord," "the Light," and many others, that we have in them the defining terms of a great and permanent element of religion. The verbiage may be open to misconstruction, but the actualities of experience which is sought to be described remain to us the choicest gems of all the sifted facts of our religious history. We can be glad to have the distinction to hold up this practical adaptation of the divine and the human elements of religion. The rationality and the potency of this doctrine are not half portrayed, though it was the day-star hope of Fox, the fitted lock and key of Gurney, the mystic lamp of Woolman, the guide and friend of Stephen Grellet.

That the Quaker had *some experience* in his soul which he regarded as a contact with Divinity, none will deny. Whether or not the Quaker was deceived and only believed that certain impulses of his own spirit were divinely originated, when in fact they were only the unknown psychic phenomena of his own soul, some may readily claim. But if I may modestly claim for myself, speaking of this doctrine, any faint draught from this artesian stream of Quaker life, I will choose no newer phrase than the one already so long chosen, viz., "The Leading of the Spirit": This we say enfolds the Quaker idea of a many sided and practical doctrine of genuine religion. But how shall we analyze it in

the light of modern thinking and modern theology? To be able to do this would certainly be a contribution to a larger world than Quakerism itself. It would enrich the common Christianity of all.

Probably the best conception that defines God's relation to the world is one in which the ideas of immanence and transcendance are united in one idea of God's paternal omnipotence and omnipresence. The world as an organism is used of God to express His divine purpose toward fulfilment and realization of a heavenly order, known in Biblical terms as the Kingdom. To this end that particular relation in which we see God's power and influence extended to every creature in a co-operating way is what, in theological parlance, we may call *immanence.*

Let us hold the thought that seems both scientific and Christian, that God as the author and creator of all is inseparably related to all in a genuine co-operating power, which is the cause of all growth toward perfection, beauty and fulfilment.

But this conception of immanence alone is inadequate. God is related to His world in another important way. The thought that God is independent and greater than His universe; that all His creation, as the product of His infinite thought and purpose, must also be pliant and obedient to His will. This is what we may include in the term transcendence. The world is not a mere machine running impersonally according to laws of ultimate fixture, but it is a world consistently working out an infinite purpose for good. It is a world of organized life and beauty in which all the laws of matter and spirit are but the expressions of His intelligent will. Mercy and sympathy are not sacrificed therefore to a rigid system of natural law, but the feelings of the heart of God may cause Him to intervene or preclude any apparent natural order wherever His higher feelings may prompt the need of special divine help. He would not be Father if He would not or could not do this. We have therefore a conception of God's character which seems nearest to that of Jesus, in which God as Father unites in Himself the power both transcendent and immanent. Now, if these ideas be a correct view, we come again to see another great permanent foundation in which Quakerism has intrenched itself in the doctrine of the inward leading of the Spirit. If we narrow our thoughts now from the consideration of life in its wide extent of all nature

to the restricted study of man, we find the remarkable distinction here to reside in the fact that with man we have an individual heightened above all other creatures by the possession of personality. Personality implies the possession of spiritual powers, such as are capable of apprehending and receiving or of imbuing and imparting faculties or functions which are perfectly normal to two or more personalities in fellowship.

The very highest conception of communion is discerned in this very real possibility of fellowship between personalities. To what extent the process of regeneration is related to this fact of communion and fellowship, it is not needful to propose, but as "the wind bloweth where it listeth and we cannot tell whether it cometh or goeth," somehow when we come into contact with the divine, there is more or less a spontaneous experience of fellowship, communion and inward change of affections; our whole soul feels a new dynamic power. Some such experience as this Jesus made the very requisite of entrance to His kingdom. Communion, fellowship, contact with the divine personality are expressive words though they come hard when we would desire to point out the absolute realities of religion.

Now, the Quaker thinks that he has some such real contact with God, in which there comes to him the good meat and the good drink by reason of the great divine personal influence which he receives unto himself and to which he can also impart the deepest yearnings of his own heart. He can be comforted and also inspired to fortitude. To him thus claiming to sup with God in the real heavenly wine, all priestly types and symbols and empty memorials seem vain and meaningless indeed. He cannot engage in them. How I love the Quaker idea of religion, that rises to the highest enjoyments of personality in communion with the infinite divine personality of a Heavenly Father. Was this not Christ's teaching? How He besought the world to come to this fellowship. The Quaker has made a good advance. Let him keep on, let him lead all the way out of the sham of ritual and symbol and call the world to the higher principles of realities in communion and worship.

We have seen in the concept of personality the very conditions meet to fulfil the ideas insisted on by Christ. In personality lies the power of choice, the necessary adjunct of will and freedom. In the use of choice,

man, from the most primitive records, has failed or missed. Weakened and scarred by many a fall he has wandered and tangled himself in meshes of sin and error till, helpless and lost, he knows full well the awful reality of that proverb, "*A redeemer or I perish!*"

Man is evidently so entangled in a wilderness of sin and so preoccupied with notions of his own that he may be truly called lost, hopelessly lost, and dead, hopelessly dead: Lost, till a Shepherd find him and carry him back to the fold; dead, till the Christ speak to him and regenerate his soul with a new knowledge, a new feeling, a new power, a new love. Believing that God does this is only to say again that God is immanent with the human spirit and is ever transcendent also with infinite power and goodness to co-operate in every turn and movement toward the fulfilment of the highest and best capacities of men. In some such intimacy as this has not man a right to expect salvation from his God, his Master, and his Father?

The Quaker believes he has found some such favor as this with God. He has made a lofty claim indeed, but he has brought God great honor, for it is the longing of the Father's heart to commune with and save all His sons and daughters. Standing at the door He knocks! knocks! knocks! And when the door opens, what a joyful guest He is! O, that we Quakers might learn to use our hearts again, to trust legitimate feeling, as we trust our eyes, weigh with reason as we would measure with our hands, try with our powers of judgment and conscience every risen impulse as we would scrutinize a stranger at our door. Walking thus with an open heart and an open mind we could never fail to know God's help and to be able to do beyond our human strength. This is essentially the Christian doctrine of comfort. Comfort implies co-operation. God personally in touch with man in the co-operating and reciprocal sense in which the human character is built up as a real divine creation is that Comforter which all may find, and, I may say, is the only true and blessed Comforter there is to be found.

Give us a return to the essentials of Quakerism, to the Rock of Christianity, to this permanent and noble doctrine of the Spirit, so beautifully illustrated and so valiantly tested in the conflict of early Quakerism with the externalism, priest-craft and apostate Protestantism that warred the early Quakers to their graves.

Noblest and divinest of human dogmas is this doctrine of "the leading of the Spirit" if seen in its rationality and its trueness.

"Awake, awake, put on thy strength,"
cried the Hebrew prophet to his deaf hearers and heedless brethren,

"Awake, as in the days of old,
The generations of ancient times," he cried.
And well might some Quaker prophet exclaim:
Awake, awake, put on thy strength,
O Quakerism!
Awake as in the days of old,
The generations of ancient times.

One might feel willing at this point to desist from further disquisition on Quakerism, for, indeed, while this element, the practical doctrine of the Spirit, is maintained, Quakerism will survive. But there are other elements; we shall find our religion going deep into the subsoil of human needs. We love to find it so solidly founded upon the Rock of Truth.

In our quest for a Quaker foothold we shall search not so much among the philosophies as among the simple records of Christ, that we may see if possible, what is most accordantly Christian; that is, what is in accord with the example and teachings of Christ, together with legitimate deductions from the interpretations of the Apostles, and the experience of the church in history. Using these sources, I am happy again to believe that Quakerism is in close accord with the best conclusion of Christianity. I will assume, however, the axiom that the simplest is often the truest, the neediest is often the best. This is certainly applicable to Christianity. If I should undertake to give just the truest possible definition of Jesus' religion, and give it in a few words, it would be in this, that it is the answer to the genuine feelings of need in human souls. The most inherent needs must have their answers in ways most real and satisfactory. The soul that is crazed with hunger cannot be saved with the gift of a Bible, its need is bread. The soul that is pining for a sympathetic word cannot be saved by a dinner or a garment, its need is a friend. A soul that is burdened with guilt cannot be saved by a vision of Sehenna, its need is Christ's word of reconciliation and love. And so on, Christianity really refuses to be bound down to a philosophy, it seeks to find its way

into all the streams of human drifting and draw in like a great net all to a sifting test of a visitorial call to be better. Quakerism stoutly refuses to view man and the world as operated upon any mechanical and predestinarian principle. It sees running through all the creative work that the design is based upon intelligent moral purpose. We see God displaying beneficent purpose in all His world. Opportunity for the full development and display of the inherent and manly powers lie spread out before us all. Let us appropriate, expand, unfold, see, grow. We can put forth our best, and then it will be no inconsistent thing for God to do miraculous things where He is actuated by a motive to help or save. A miracle may be the unusual thing, but it can never be the impossible or unlikely. It will be the expected in a system where crises speak as Providences, where history is a background for the divine revelation, and where destiny is to be thought of as the ends of moral purpose. Moral purpose and opportunity attended by co-ordinate means of judgment are notes which Quakerism see spread in all the manifold designs of the world we live in. Upon these bases we find too that divine sympathy is a most precious Christian reality.

Quakerism, while it may be seen, has never upheld predestinarian views, neither has it held to a soft-hearted universalism in which judgment is weakened by mercy. We cherish a reverent fear of God. We believe that the appeals of God in living inward consciousness coincide with extended opportunity in outward steps of life. We always maintain a sober belief in a moral order of all things, and therefore hold not to any over-reliance on divine mercy, nor do we distrust the feelings of our hearts that in all pursuit there is a loving, co-operating Hand of Providence. The weakest impulse is not to be spurned, God watches it. The Quaker, if he understands himself, has always looked for God to be ready and near wherever he is called upon to act or speak. The Quaker view sees God in such paternal light that the poorest, nakedest, meanest soul that ever pauses to lift its sullied face upward toward heaven finds—startled at His goodness —that God is watching; watching to catch the faint turn of the eye or discern the weakest longing to be better, and to such a one speak in tones inimically sweet and full of solicitude, "My child"! God never forsakes a man till in utter repudiation the man ceases

to respond to any order of the universe that includes solicitude or call.

Quakerism implies in its members that they are Friends of God. This in turn implies that as Friends they are capable of discerning and feeling His will. The Quaker method therefore of "uniting" in judgment upon the various concerns of its meetings implies a high and eloquent testimony to spirituality. We are not always equal to this high ideal, but when we are, we stand in the higher realms of power and usefulness. When the "Hand of the Lord" is laid upon any one His Hand does not hastily depart or His Spirit flit away in transient mood. But deeper and deeper still will the thing settle upon the minds and hearts till with full wrought conviction one can rise up with authority in God's messages. But while conviction is fallen upon one, not infrequently the same is felt by another. But let us now pass on to still another which we may class among the permanent elements. We shall find it in this: That the highest types of human life and conduct arise when man recognizes and owns his indefeasible rights of sonship to God, his Creator. It may be thought that this assigns too great value to man's worth and deserts. It may be thought that this opens too broad a view of God's paternal love to include all men in the list of sonship. But it does not seem so in the attitude of Christ.

He refused to see in any a condition beyond the yearning love of God. He viewed in all men something of eternal destiny, and therefore worth the supreme efforts of saving care. He refused to see in any one, however sunken, a moral evil which his gospel could not cure, if received. He insisted that all should recognize in God the purest motives of paternal love and in fellowmen something of an undeniable brotherhood. We owe to all the obligation that belongs to the conception of brotherhood and common Fatherhood. The first principle, therefore, in leading men everywhere to respect one another in their just rights is to lead them to recognize, as did Christ, their high-born possibilities, their undeniable responsibilities to a Heavenly Father.

This is a note for our modern Quakerism to sound wider and louder. Our older Quaker theology, while cautious on this point, nevertheless yields itself easily to it. In the broad catholicity of the "Universal Light," and in the charitable view taken of the heathen by our early theologians, we have the evident percep-

tions of this great truth. But the lowering clouds of Augustinianism soon darkened the day of early Quakerism into twilight and obscurity.

Augustinianism is too great an antithesis to the Gospel of hope and encouragement to suffer this view to be spoken of freely in an age so polemic and conflicting as that which superseded the Reformation period down to the close first early stages of Quakerism. But Christ can now be refused no longer. He has been obscured and deflected for centuries by the gloss of spurious dogmas that have obliterated many of the loveliest lines of the Gospel. It stands for *us* now to mellow down some of the rough pathway that has been cast up by the older theology for men to walk on. Their feet are bleeding and men have mutinied. The panic of the camp is not over with yet. But we Quakers ought not to be panic-stricken. We should hastily step forward and reveal our God whom others have longed and looked for. It is ours to do a great mission. Men will repent if we cease to ignore their worth, but reveal to them the indignity of their sin and the responsibility of their sonship.

Quakerism has practiced this Gospel better than she has preached it. This Gospel of love is welcome, though it has been much suppressed for lo! these centuries. Jesus lifted the burden, but men immediately crucified him! The church kept her silence! Meanwhile the awful ignorance enveloped the perishing multitudes. Then their blood cried out from the abysmal depths in an ominous prayer for relief. God is a God whom importunity moves to compassion. The fear and suffering of the human heart has caused God to break through the crusted dogmas and mailed rituals of ancient creeds and commission a new apostolate. He commissions us to go forth as messengers of the better Gospel. The impulse of hope long suppressed becomes again the born day-star of joy and triumph to humanity. God is understood better than ever today as viewing us in the tender feelings of Fatherhood.

But I ask, will Quakerism embrace this message? Will we feel the true motions of the Eternal Spirit and arise with the kinder light, the wider, more gladsome news? I feel that we will, we must; that a new generation of apostles will again go forth—fearless, devoted, martyr-spirited. Will you? Will I?

But what if we fail! What if we will not read these sure lines of the Gospel for this God's hour?

Well, then, if such failure is coming, let some wild cataclysm of history terminate our vagrant course! Let us not survive to failure! Let not our noble ancestors, worthy to find in us still nobler sons,—let not their fair names, in a critical hour like this, be tarnished in history by our stupidity and fall! But we will not betray them. We will prove ourselves Quakers of their stock and kin. We will be heroes, leaders, martyrs, too,—all for Christ's sake. We will be Quakers; all the world shall know. We will plant the ensign on foreign fields; among enlightened people and darkened heathen. We will press the trumpet of love and good will and peace to every trembling breast of humanity, and say, *God's child, arise!* Everlasting habitations are thine by the Father's will. Prove thy claim. Do not perish!

If you will indulge me a little farther, I will speak of yet another before I close.

Quakerism has stood for holiness. The Qauker has taken to himself the command of God, "Be ye holy, for I am holy." The Quaker also sees in God that the central element of His divine character is goodness. Upon this principle God directs his own action, and upon the similar standard he calls upon men to act. God is able to recreate the hearts of men in divine life so that they can enter into the goodness that really separates them from what is base to what is truly sacred in the role of everyday affairs. Holiness is simple goodness expressed in words and deeds.

With this conception of holiness we can easily eliminate much that passes under that label as being unreal to the Quaker idea. To him holiness was his daily walk. It was his daily speech, his dress and address; his worship, his every mien and performance. By his practice of the co-operation of God in soul experience he strove to keep his heart right and good. The impulses of his soul were the dynamics of his deeds. Thus he met the problem of sin by the positive principle of holiness, as Whittier says:

The Quaker of olden time!—
  How calm and firm and true,
Unspotted by its wrong and crime,
  He walked the dark earth through.
The lust of power, the love of gain,
  The thousand lures of sin
Around him, had no power to stain
  The purity within.

As I speak these words of Whittier on "The Quaker of Olden Time," the vision comes back again of the pioneers of a hundred years ago. But we must not hold that vision long. The past is closed up behind us. The present, the great present, opens right before us. And, now, we who remain, the remnant of Old West Branch, standing at the milestone of a hundred years, let us think for a moment what that means. A solemn praise rises from our hearts, and reverence comes not amiss when we remember how these pioneers suffered in toil and sacrifice for a home here among the primeval forests of early days. Here they planted by the side of their cornfields the meeting-house and the cemetery—the one a resting place for the soul, the other a resting place for the body. But deeper still than the thoughts of self must have been the hope and faith they cherished for their posterity. As we look around us today we see all this God-favored community. Shall not our hearts be bowed in honest solicitude, God helping, we will live out and express, as did our Fathers of old, that holiness of character which will insure the future of a hundred more years of Quakerism to remain here and broaden, and be a blessing to the people that shall live here and shall come and go among these same fields and groves and towns of old West Branch.

But as in memory today we engage in hallowed speech and sit with idealized thought concerning the characters that are gone, I want us now to recall that the past, in very fact, was peopled with living men, real men and women, who felt and strove, and wished, and played at the drawstrings of life just as mortals now who live upon the earth. They had their heart closets, just as we. The halo that rises like a celestial diadem above their heads, we can now behold, not because their lot was blessed beyond our own, but because we see that amid life's way, though rugged be the journey, impulses of good which rise up in loyal hearts may always find their counterpart in noble deeds and kindness, in devout worship, in genuine holiness of character. And, my Friends, what these have done, we can do! Impulses to do good have not ceased with the passing of these generations. But these same impulses are ours. Let us act. A good impulse born in the heart and struggling for incarnation in some deed of kindness ought to be a vision to

the soul nobler than the "sign of Constantine," and should acclaim with divinity tones,

"By this sign conquer!"

THE QUAKERISM OF THE FUTURE.

By Elbert Russell.

It is always dangerous to attempt the role of prophet about the near future. Events are likely to rise up and prove one a false prophet. Conscious of this danger, I shall attempt the safer task of showing what will be the natural result of conditions and forces now existing.

In my address on the Quakerism of the Nineteenth Century, I called attention to the great growth of the cities and to the shifting of population from the country to the city which characterized the last decades of the Nineteenth Century. It is evident that if Friends are to become a power in this country during the Twentieth Century, they must take possession of the cities. The dominating forces of the future are those which radiate from the cities. This is true even of the forces that mould the life of the rural districts. Through the telephone and the newspaper, by the rural mail delivery and the interurban cars, the forces of both good and evil move out from the city to control the thought, the standards of life and the religion of the nation.

If the Quakerism of the future is to minister to the life of the people, it must not only move to the cities and adjust its ways to the conditions of city life, but it must make the changes that are demanded to adjust itself to the new conditions of modern life and thought. The fact that Quakerism has preserved its existence while undergoing all the changes, not only of the Nineteenth Century, but of the Seventeenth and Eighteenth, shows that it is not a hard and fast system. It is essentially a matter of life and spirit. It consists primarily of right personal relations between man and God, and between man and man. The new conditions of the Twentieth Century demand new methods of stating the gospel, new means of bringing it home to men and of applying it to modern life. The Quakerism of the future must have, not a new gospel, but a new embodiment of it suited to the new world to which it must endeavor to bring the gospel.

A study of the changes that have come silently with

the growth in civilization, the conquest of the wilderness and the building of our cities, will indicate in what directions these changes must be made. In the first place, under the conditions of modern city life, we find that the old fears are gone. The terrors of our pioneer fathers, who founded meetings like West Branch, were the dangers of the wilderness, the Indian, the wild beast, the pestilence and the forces of nature, such as the storm and flood and lightning. Men met these dangers with a feeling of helplessness or struggled against them in great uncertainty. But through the inventions and co-operation of modern society there has come a sense of mastery over the world unknown to former generations. The Indian, panther, wolf, and pestilence have vanished. We no longer fear small-pox, cholera and yellow-fever as our fathers did. Our steamships make their schedule against the storm. We dike rivers to confine the flood or else predict their overflow in time to escape its danger. Our philanthropy sustains cities stricken by the earthquake while they rebuild so as to defy a future quaking. Man no longer feels that he is a worm of the dust, but rather feels as a strong man, armed, looking for new worlds to conquer. As a consequence of these changes the old appeal to fear has lost its power. Examine the liturgies that express the sense of need, the fears and the prayers of men of past centuries, and one finds there expressions of fear, a sense of abject helplessness and petitions for deliverance from dangers, all of which are strange to the modern mind. The appeals which touch the modern man are not such appeals to his helplessness and native fears as stirred men to strange outbursts in the old revivals, but are calls to courageous warfare against sin and demands for the consecration of himself at his highest efficiency to the work of God.

A second change which makes necessary a different method in our religious teaching is the idea of the reign of law. The great achievements of modern life have been secured by the discovery of the laws of nature which enable men to predict and control the forces and powers of the natural world. The enterprises of which the Nineteenth Century boasts depend for their successful achievement on the unfailing reliability of nature. Caprice and accident and mystery are the things that are feared. The things which are mysterious, just because they are incalculable and

therefore uncontrollable, mar man's work and render his success uncertain. Consequently man sees today the highest benevolence in forces that are calculable and regular. The electrician dreads rather than reverences the lightning and the short circuit. As a result of this, the religion of the future will find its evidence of God rather in His regular providence than in the supernatural or miraculous. It will be in the regular order of the world that man will find the highest proof of God, and the supreme test and evidence of divinity will be found in fixed and reliable character rather than in mere power or mystery.

As a result of the changes in political ideals which a century of democracy has produced in the American people, the source of authority in religious thinking has changed. Democracy has taught us that authority in government rests not on the arbitrary will of a sovereign, but on the sense of justice and right in the hearts of the people, and just as the age of arbitrary and external authority in politics has passed away, so also it has ceased to be the power it once was in the realms of thought and of religion. In the future with a fast increasing number of men, the convincing power of truth and righteousness is to be the only acknowledged authority. The generation that is just now going to influence the work of the world has been trained in the schools to seek for proof by experiment. It will inevitably carry the same attitude of mind into every sphere of life. Proof by experiment will be the ultimate authority in science, conviction of right in government, and the evidence of living experience the final authority in religion. As a result of these changes, it will be more effective to represent God, not as an absolute sovereign, but as a Father, seeking to lead his children and to reveal himself to them. The tone of the one who most successfully leads the coming age in religion will not be dogmatic. It will claim no authority but that which proceeds from the demonstration of individual and collective spiritual experience. Its message will be, not "Believe because I say so or be damned," but, "Come and see."

Another characteristic of the future which must affect the presentation of our message is the distinction which men make to-day between the spiritual and the material. Time, place and external appearances belong to the world of matter. Faith, hope, love, reverence and conscience are things of the spirit. The things

that belong particularly to the spiritual life are more clearly seen to be not matters of place and time and outward form. The changes that have gradually been brought about in our conceptions of the universe since the days of Copernicus and Gallileo have rendered the old naive religious geography impossible to-day. As the telescope has been turned upon the heavens and our sense of the vastness of space so greatly increased, as we realize that the daily rotation of the earth has robbed up and down of any possible meaning for the universe as a whole, we find it no longer possible to locate God and Heaven in a given place, bearing a definite relation to the world, and this vanishing of geographical location in religion has turned our attention inward to spiritual things, has given us a new sense that the essence of religion consists of those things that are spiritual and eternal, not by pilgrimages to sacred spots nor by waiting for holy seasons, but by the true spirit of worship in all places and by a spirit of brotherly love at all times must men seek God.

A review of the changes which have come about in the century's development since our fathers founded this church shows us that life has become increasingly social. Our fathers lived largely alone. Their relations were far more to material facts and forces than to human individuals. Life tended to become self-centered, and each individual family had largely to supply its own needs, and to settle its own problems. The great increase in the means of communication and in the population of our cities has brought about a condition in which no man lives to himself, and each is dependent, not only in the realm of thought and government, but also in the small details of daily living upon his fellows and his neighbors. It follows from this that religion must more and more concern itself with social morality, that less and less can the religious message be merely one of individual salvation, but must be more and more a statement of social duties and an ideal of co-operation and brotherhood. Its regal words to this generation must be character and service.

Changes such as those I have sketched show that the gospel, if it is to take hold upon the world of the future, must be stated in modern terms. This means not merely that we must use English instead of mediaeval Latin, not merely that we must use Twentieth

Century American English instead of the English of Shakespeare and King James, but that we must express the essence of the gospel in modern thought forms.

In order to do this effectively we must drop from our speculative theology all conceptions which are non-essential to the religion of experience, and which are contradicted by the modern view of the world. Every system of theology has within it two elements, the experimental and the speculative. The experimental consists of those parts which may be put to the test of personal experience. Such in our gospel, is the teachings of the sense of sin, and the peace of forgiveness through faith in Christ, of becoming a new character with Christ-like love for one's fellowmen through the work of the Spirit of Christ, and of the immediate and personal communion with the Spirit of God. On the other hand, the speculative elements are those which attempt to explain the matters of every-day experience in terms of some system of thought which has to do with the past or the future or with that transcendental region which lies beyond the range of our present life. The experimental elements of religion are those which are constant and unchanging, while the speculative change with men's conceptions of the forces that work in the world and of the probabilities of the past or future. My contention is that speculative elements in religion that are out of harmony with the views of thinking men are apt to become barriers to religious faith and should never be pushed to the point of being regarded as essential to the gospel.

The point that I insist on is this, any speculative theology that is uncongenial to the thought of the present age will become a handicap to the work of winning the world. Men will be repelled by the dogmatic assertion of speculative ideas that are incredible to them and consequently will not exercise that faith in Christ that would bring them to an experimental knowledge of the gospel. A man may use the electric cars who believes that electricity is a fluid just as well as one who believes it to be a mode of motion. But it would be extremely bad policy for a corporation, anxious to secure patronage for its line, to insist that no one could ride upon its cars who did not hold to the outgrown view that electricity is a fluid. Some of the outgrown conceptions which it seems to me we should

drop from the presentation of Quakerism in the future are as follows: First, we must make the world understand that we have not to deal with a new God since Jesus Christ. We often get the impression from our religious teaching that God before the time of Christ was for all practical purposes a Being different from the one whom Jesus has taught us to call Father; that He displayed a different character, acted from different motives, laid down different laws of conduct and required a different sort of worship from the "God of Our Lord Jesus Christ." Let us make plain that the explanation of his different representation in the Old Testament is to be found in the fact that men only imperfectly understood him, that because of the hardness of their hearts and the blindness of their eyes they did not see and know perfectly our God, whose will and character are the same "yesterday, to-day and forever." Let us have the courage to confess with prophet and apostle that the blood of bulls and goats never did and never could take away sins; that then as now, it was the spirit of the offerer that availed in any sacrifice; that the only acceptable sacrifices were those of the humble and contrite heart. Secondly, we need to make the world realize that God did not dwell in the Temple at Jerusalem any more than at any other place in the world where reverent and earnest hearts turned towards Him; that no special sanctity attached to either the Temple in Gerizim or in Jerusalem, but that God is, and has always been, truly worshipped wherever men turn to Him, with the true spirit of worship. Thirdly, God speaks to men today, as always, not in the outward voice, but through all those spiritual avenues which He has made to afford Himself access to the human heart; that it is not in outward vision nor in abnormal states like trances and dreams that we see and know God best. It is purity of heart that gives us vision of God. We find religious truth at its highest in the normal states of our consciousness. Men today have the same opportunity to commune with God and to work with Him that were afforded the saints of old. Fourthly, in the effort to present a purely spiritual gospel, not limited to any outward forms and geographical locations, we must make clear to the world that the essential things in heaven and hell are spiritual states rather than places. The impression that men often get is that Heaven is a place which confers eternal bliss upon men by the mere fact of their being

in it. It tempts men to waste their lives in sin under the delusion that if by some means they can elude St. Peter at the gate, and get inside the heavenly city, eternal bliss will be their portion. The world must be helped to understand that man's moral choices bring bliss or woe by the inevitable action of God's spiritual laws, that in no place can one be happy whose life is alien to God, full of the unrest of selfishness, the pain of evil conscience and the spiritual gangrene of sensuality. Fifthly, the Quakerism of the future must teach a purer monotheism. We must not only say, as others do, "I believe in God, the Father Almighty," but we must make men feel that God is the only source of authority with whom we have to deal in the universe. Consequently, angels or demons or a devil cannot be spiritual agencies to be reckoned with in our practical life. If such exist, it must be like the "winds and the flames of fire," merely as God's instruments, acting only at His bidding or by His permission.

Monotheism means that God alone is the responsible author of all the circumstances of our outward life, that all the forces both of the material and the spiritual world are under His control, and that for our own choices and acts we alone are responsible.

The Quakerism of the future must, in the way indicated by these modifications, present a purely spiritual gospel, which makes religion a matter of the soul's relation to God and man, finding its power in faith working through love, and which shall insist that salvation is primarily a matter of character, reaching its realization when the believer is transformed into the image of Christ and filled with His Spirit.

For the presentation of such a purely spiritual gospel, our own best ideals and practices give us a great advantage. Under the influence of modern conditions, the world is coming around to our spiritual conceptions of worship and life. This is the testimony of Professor James, of Harvard. In speaking of George Fox, he says, "The Quaker religion which he founded is one which it is impossible to over-praise. In a day of shams it was a religion of veracity rooted in spiritual inwardness, and a return to something more like the original gospel truth than men had ever known in England. So far as our Christian sects today are evolving into liberality, they are simply reverting in essence to the position which Fox and the early Quakers so long ago assumed." That Professor

James is correct as to the drift of modern religious thinking, a study of the leading religious writings of the present time will abundantly prove. I desire to exhibit the evidence of this with some detail. I shall assume that the original Quaker position is familiar to you. The first point that is distinctive of Friends' presentation of the gospel is that the final test of truth must be sought in the inward spiritual experience. The early Friends used the Bible as a guide to spiritual experience, but not as an outward substitute for it. That such is the position to which the modern religious writers are coming the following quotations will show: "The habit of calling the Canon of Sacred Scripture the Word of God, a term so significant and so unique, a term employed so specifically in more than one place to describe the Saviour Himself, is likely to give rise, and has often given rise to serious misconceptions. There is no authority for the usage in the Bible itself." (Horton, The Word of God, p. 109.) "The Bible as a whole may be spoken of as the Word of God, because it contains words and messages of God to the human soul; but it is not in its whole extent and throughout, identical with the Word of God."——"Christ alone is *the* Word of God."——"The formal identification of the Bible in its whole contents with the very Word of God is neither ancient nor catholic . . . and is in fact an error of yesterday."——"The Bible is amply sufficient for our instruction in all those truths which are necessary to salvation . . . In everything which is requisite for man's salvation, the lessons contained in Scripture, with the co-ordinate help of the Spirit, by whom its writers were moved, to aid us in our discrimination are an infallible guide to us in things necessary." (Farrar, Bible: Meaning and Supremacy, pp. 142, 146-7, 150.)

"Under the new assumption, the Bible is just what its contents are found to be by the scrutiny thereof in the light of literary and historical science and of our experience of spiritual things. Its authority is that of a body of ascertained facts. Any statement becomes credible, not through a belief that it must be true because it is in the Bible, but either because its origin and setting make it trustworthy or because the substance of what it asserts can be tested by us in our daily living." (Coe, Religion of a Mature Mind, p. 93.) "Modern historical study of the Bible, therefore, offers the Bible . . . . as the record of God's development among

men of a religious life, and therefore as the best stimulus for exciting individuals a corresponding religious life; as the standard to which the impulses of all religious life may be brought for testing, to inquire whether they are on the line of real progress; and as the guide to which we may turn whenever we are oppressed by the arrogance or tyranny of human thinking, to escape into the free places of the soul's liberty in the presence of the Most High." (Rhees, Religious Educational Association, 1903, pp. 86, 87.) "The teaching of the book may be summarized as follows. There is in every man light sufficient to disclose all the truth that is needed for the purposes of life; that light is from God, who dwells in humanity as He is immanent in the universe; therefore the source of authority is to be found within the soul and not in external authority of church or creed or book; that light, being divine, must be continuous; it will never fail; it will lead into all truth and show things to come; and it may be implicitly trusted."——"For many years and for many centuries, men have been taught to look for the ultimate authority in their thinking and living to some one or to some writings or to some institution outside of themselves. The supremacy and sanctity of the State or the Church, of some sacred book or of some holy man or of some doctrinal standards, has been emphasized, while but few have caught glimpses of the clearer light which shines within the human soul and still fewer have dared to think of it as evidence of the divine indwelling, or even as the medium of divine revelation. Almost alone, the Society of Friends has ventured to assert this truth, and to teach it as an article of religious faith. It has remained for the Twentieth Century to give to the Inward Light the attention it deserves. Formerly it was left to mystics of various schools, and even recently it has been suspected of being "new theology," and has been regarded as a source of various inoffensive heresies, when it has not been denounced as an enemy of the Christian Church." (Bradford, "Inward Light," p. vii, Preface, and p. 3.)

In regard to the question of the source of authority in Christian belief, there are three consistent positions offered to the modern world. The Catholics, Disciples of Christ and the Quakers occupy these three positions with logical consistency. The Catholic finds the fountain of religious truth in the not-to-be-questioned

dogmas that the church has received from its past. The Disciples of Christ find the sole authority for Christian faith and practice in the Bible itself, especially the letter of the New Testament. The Quakers find the ultimate basis for religious belief in the leading of the Spirit of God in the individual and the church. In Protestantism, the real issue, when plainly seen, is between the position of the Disciples of Christ and that of the Quakers, is between the bare acceptance of the statement of Scripture and the inward test and realization of all religious truth. Exceptions to these statements may be found among the leaders and often among the membership of these various denominations, but these two occupy logically consistent positions and on this point ought logically to divide the Protestant world between them. The quotations given above show that in this effort the Quakers have a tremendous advantage and that the trend of modern religious thinking is towards their position, as Professor James asserted. Another position of the original Friends was that outward forms are non-essential to religion, but that the true religion is a vital, personal relationship to God that expresses itself in the consistent character and daily acts of men and women. This position of theirs is being more and more approved by modern thinkers. The position of Friends in opposition to war and oaths is more general today than ever before. This is the testimony of Professor Schmidt, of Cornell University: "Jesus . . . expresses ideas of such far reaching importance, lays down principles so startling and revolutionary, that, if they should in the main commend themselves to men and find embodiment in their social life, a transformation of human society would be the result. . . . It was his conviction . . . that men should love their enemies, do good to those who use them ill, abstain from all retaliation and overcome evil with good. The adoption of this principle would abolish war, do away with armies and navies that are a constant menace to the world, send millions of men back to productive and profitable work and give millions of capital to useful industry and needed improvements, to education, art and science. As yet no denomination except the little body of Quakers accepts the view of Jesus in its literal and unqualified statement, but outside the church there is a growing disposition to regard His attitude as both wise and practicable."——"Jesus

said, 'Swear not at all.' The nominally Christian state has never recognized the wisdom of his counsel, and the church, for its convenience, has furnished a wholly improbable interpretation, by which Jesus did not have in mind any oath that really meant anything, but only the senseless curse words with which the ordinary conversation of some men is too redolent. The early Christians, the Baptists of the Sixteenth Century and the Quakers understood him." (Schmidt, "Prophet of Nazareth," pp. 364, 368.) The position of Friends denying any special value to creeds and outward ordinances and set forms of worship finds abundant supporters today. "The vitality of Christian dogma is due to its relation to the unquenchable life of the spirit. It outlives its own defective logic because it does not live by that kind of bread alone. It is an outward sign of an inward experience. Generation after generation, a mighty power has gripped men, and the system of doctrine is a stammering effort to testify to it." (Coe, "Religion of a Mature mind," p. 102). " . . . It is not absolutely certain that Jesus Himself actually instituted such a supper and directed His disciples to eat and drink in remembrance of Him." (McGiffert, "Apostolic Age," pp. 68-9). "The attitude of Jesus to the popular religious customs and institutions of His time, to sacred persons, places, days and acts, to public prayers, almsgiving and fasts, is calculated to increase the confidence of modern men in His leadership. He claimed for all men the rights accorded to a priestly class. He seems to have cared nothing for the continuation of sacrifices, would make the temple a house of prayer for all nations and feared no evil for the cause of religion from its destruction. The evangelist who put upon his lips the statement that the time would come when men would worship neither in Jerusalem nor on Gerizim, but would worship in spirit and truth, understood the mind of the Master. He maintained that man has a right to determine what to do on the Sabbath, since the Sabbath was instituted for man's benefit. He neglected and criticized sacred ablutions. He never ordained either baptism or eucharist. . . . He was opposed to taxation for the maintenance of the religious cult, and to the use of force in the interest of religion. . . . He appealed directly to the judgment of men. There is nothing about him that savors of the priest. It is impossible to conceive of him as smearing the horns of

the altar with sacred blood, or swinging a golden censer, or chanting a litany or elevating the host." (Schmidt, "Prophet of Nazareth," p. 378). "The teaching of Paul in the Epistle to the Galatians, may be summed up in the sentence. Nothing external to man is of the essence of religion: no order of ministry, no form of church service, no rite or ceremony, no day of observance. It is indeed true that the religious spirit must always embody itself in some form. . . . But no particular order of teachers, form of service, method of rite, or time of observance is of the essence of religion. Faith, hope and love alone are eternal. The language which they use, the method and instruments which they employ, may be changed from time to time, that they may be adapted to new conditions of life." . . . To sum all up in a single sentence. In Christ there is neither priest nor sacrifice. The priest is a mediator between man and God. In Christ the way of access to God is open to the humblest, the poorest and the most sinful. The veil of the Temple is rent. Every man may enter the Holy of Holies. But there are still prophets, who, knowing God, interpret Him to his children. Whoever knows the Father may do this work of interpretation. . . . There is no special symbol of consecration which is essential to divine sonship. Neither is immersion anything nor sprinkling anything, but a new creation. Life is itself the test of all instruments of life. There are Pedo-Baptists as consecrated to Christ as Baptists: and there are Friends, who have received no water baptism of any kind, as consecrated as either. No day is of the essence of religion. The church has done wisely to make of Christ's resurrection day a festal occasion. . . . But the obligation of the Lord's Day lies not in an ancient code, given by Moses to an ancient people, but in this: that the observance of such a day helps to conserve and promote the fruits of the Spirit,—love, joy, peace, long suffering, serviceableness, goodness, faith, meekness, self-control." (Abbott, "Life and Letters of Paul," pp. 204-5; 209.) "The most disconcerting fact to the thoughtful minister is not the indifference of the multitude; it is the increasing neglect of the ordinances of the church by men of intelligence and character as doctors, lawyers, artists, writers, scholars, experts in science."—— "Among thinking men there is a remarkable return both toward faith in the unseen and toward rever-

ence for Jesus Christ. But this goes with a growing indifference to religious ordinances." (Adeney, "The Ordinances of the Church," Biblical World, November, 1906.)

A large number of works that are recognized as exponents of the latest religious thinking, give modern statements of what is essentially the Quaker view. Such are, "Christian Belief Interpreted by Christian Experience," by President Hall of Union Theological Seminary; "The Direct and Fundamental Proofs of the Christian Religion," by Professor Knox. "The Religions of Authority and the Religion of the Spirit," by Sabatier, of the University of Paris. All these books ought to have been written by Quakers and might have been if we had been as ready to express our conceptions of Christianity in the thought of this age as was Barclay in that of his time. Whether we believe that these men are right or not, whether we think that the world ought to share their views or not, I feel confident that the preachers and religious teachers and editors of the coming century are going to accept their views, because these men whom I have quoted and the men who share them are practically all of them teachers and editors, and their pupils and readers will follow them in the main, and are bound to become the leaders of the religious life and thought of the future. These works are evidence sufficient, though plenty more could be given, if there were time or need for it, to show the drift of this present age away from the forms of worship and thinking of past generations. We have our opportunity, if we will adjust the forms of our religion to the needs of the times, to spread the influence of Quakerism far beyond anything that has ever been realized before. We may be sure, however, that these men are not going to turn to Quakerism, even though they may sympathize with its essential positions, if it is to be identified with ancient peculiarities or outgrown systems of thought or crude methods of worship. The men of the modern world who have come to believe that there is no virtue in ritual at all, are not going to abandon an elaborate one, beautified and sanctified by age, and custom, for a Quaker ritual, however simple it be, if it is to be regarded as essential. We shall not get men trained to modern parliamentary usage to transact church business according to our way. But we do have an opportunity to gather them into meetings to

worship and work according to our principles, and to embody and express these principles in organizations and forms of worship that seem to their minds best suited to their needs, that seem to them to be the leading of God for their present tasks.

Such seem to me the opportunity and the problem that face the Quakerism of the Twentieth Century. Let us go forward to meet the responsibilities of the future with the scrupulous conscientiousness and the moral heroism with which our fathers faced the wilderness. We should consecrate our best talents and use them to the fullest capacity in the effort to make Quakerism once more a vital and dominant force in the world. In my previous address, I sketched the reaction which, in the closing decade of the Nineteenth Century, checked the tendency to abandon altogether our essential Quaker positions and to adopt a mediocre type of evangelical Protestantism. That reaction is practically over. We have resisted the tendency to turn back again to bondage to the "rudiments of the world," to practise ordinances, and to surrender our freedom of thought and worship for a hard and fast creed and a ruling clergy; and now, having passed through the period of reconstruction and criticism, as the second Five Years' Meeting approaches, we find ourselves face-forward, girded up for the task of gripping the modern city, if we feel it worth while. The problem of greatest moment before the Five Years' Meeting that is just to assemble is the problem of constructive and statesman-like effort to plant Christianity as we Quakers understand it, where Paul planted Christianity in the First Century, in the great centers of population; and to enlist in behalf of the gospel of the Spirit, those men of today whom the old forms of thought and worship no longer satisfy. We have to give to this age a gospel of God's grace, of Christ's salvation, and of man's worth and welfare which is still needed by modern society. The close contact of our modern life and the interdependence of one upon the other for all the needs of life, will render the state of society intolerable if the spirit of Christian brotherhood shall not permeate all and rule all. We need to teach this age, proud of its material achievement, of its great cities, big battleships, and vast manufacturies, that it is better to build great characters than to build tall buildings; that it is better to acquire Christian virtues than to accumulate stocks

and bonds, that it is better to minister to the needs of men than to create a fortune by oppressing the people. We need to bring a knowledge of the peace of God to men engaged in the great economic struggles of our day, to teach men glutted with outward things but hungry of soul, where to find spiritual bread, and to show them by the light of Christian culture, health, contentment, and joy the vanity of lust and greed. The Quakerism of the future should teach the world, full of the knowledge of outward things, to know the laws and beauties of the spirit, to know, in addition to the laws and forces of the outward world, the God who is the author and builder of this universe and the Father of all.

LETTER FROM ALLEN JAY, WHO WAS UNABLE TO BE PRESENT.

RICHMOND, INDIANA, First Mo. 14, 1908.

Anna M. Pemberton DeCou,

My Dear Friend:

In reply to thy letter requesting me to say something in memory of old West Branch, I could write *much* about my early recollections of the dear old Friends constituting that Quarterly Meeting. One of my earliest recollections is sitting in the Quarterly Meetings listening to the transaction of the business and of my father sitting at the clerk's table as the clerk of the meeting. On one occasion the business lasted so long that it became necessary to bring in lights so the clerk could see to read and write his minutes. This to a boy twelve or thirteen years of age, who knew he had to ride horseback seven or eight miles before he could get his dinner, made a lasting impression. Yet I can remember that I took great interest in the business of the meeting and often found myself mentally preparing a minute on the subject before the meeting, to see how it would correspond with the one that the clerk might finally read on the subject. While I did this without any reference to the future, yet I believe it has been a great benefit to me in helping to decide matters that have come before meetings for discipline, in this and other Yearly Meetings, where I have been a member; but as I turn back to those early days, there is one scene that stands

out more vividly than any other to me in the history of old West Branch. It was during the "consideration of the state of Society," a dear Friend arose with a concern on his mind and for some one who was present. With his face turned to the far corner of the house, where I sat with the young people, he entreated that we should yield our hearts to the tender visitation of God's love; he went on with his loving message, pointing us to the Spirit of God, that would lead us in the way of truth and righteousness. The messenger has long since died, but the message is not forgotten. Meeting closed, I rode horseback in company with other young people, but did not enjoy the laughing and foolishness of the crowd. After supper I went out in the orchard and sat down to pray. I wanted to kneel down and offer prayer, but my education was such that I felt that none but those called to public prayer should kneel down. After sitting in silence a while, I arose to go to the house. The burden was so great that I returned and ventured to kneel down, thereby hoping to find peace; and now I felt that I wanted to open my mouth and speak out the burden of my soul; here again my training was such that I was afraid to speak out unless called to the public ministry. We had been told that we could pray by thinking as well as speaking. I arose and started to the house again, but the burden was so great that I went back and fell on my knees and broke out in vocal expression, confessing my sins and asking God to forgive them. Joy came to my soul, sweet peace filled my heart. After waiting awhile to wipe away the tears of joy from my eyes, I went into the house. I tried to hide my feelings, but a mother's loving heart and watchful eye, saw that something had come over her boy. I remember when the time came to go to bed, she put her hand on my shoulder and remarked that we had had a good meeting today, and she hoped I would rest well. Dear mother wanted to say more, but her failing like others at that time, was to repress all religious conversation. I have often wondered what would have been the result, had she taken me to her embrace and told me of what the change was that I had passed through. It might have saved me days of darkness and doubt in coming years.

In reviewing this blessed experience, I am often impressed with the fact of how little theology there was mixed in the ministry of those dear saints, compared

with the hair-splitting doctrine and controversies we hear of in some places in our church today; but after three score years watching the results of the ministry of that day and comparing it with the dogmatic and superficial teaching of some of the present day, who point us to their own experience in spiritual things, I am ready to say that our fathers' ministry produced men and women of stability of character and noble worth, that I fear sometimes is not produced in the method of the modern revivalist,—men and women who are the salt of the earth, who walk the earth in the fear of the Lord, unspotted from the world.

With this testimony to the worth of old West Branch, I am prepared to say that I believe that many individuals, meetings and places have felt the effect of that Quarterly Meeting in this and other lands during the last hundred years.

With these pleasant recollections of the past, I am glad to subscribe myself one of her dear children.

Thy sincere friend,
ALLEN JAY.

FROM MAHALA (PEARSON) JAY, RICHMOND, IND.

My life covers almost eighty years of this centennial period. By birth I belonged to Union, the most northern of the three Monthly Meetings that originally made up West Branch Quarterly Meeting, but at some time of my life I have had my membership in each of the other Monthly Meetings, West Branch and Mill Creek, and I have found their members all really one people; one in their flight from the blight of slavery in the South, and in their struggles to conquer the primeval forests and make homes for themselves along the west branch of the great Miami River; one in efforts to establish a community of industrious, moral, God-fearing people, with schools for the education of their children, and meetings where they worshipped God and carried on the business of the church in the simple manner of the early Friends.

As a rule families were large in those days and parents not only attended meetings themselves but brought their children to meeting twice a week, on First-day morning, and at Union, on Fourth-day morning. On looking back the body of the meeting seems young, many mothers with infants in their arms and large ret-

icules by their sides which held what the babes might need in two or three hours' absence from home, and toys or food to keep them quiet in meeting. By the side of these young mothers might sit one or two children a little older than the baby that yet needed parental oversight during the meeting hour; while on the other side of the partition the father seated the little boys by him and cared for them from the time they could leave the mother till they attained the coveted age when they could be trusted to sit with other children. Memory brings up whole benches full of such children, eight or nine years old and upwards to young men and women, occupying the back part of the meeting house. On two raised seats facing the body of the house sat the ministers and elders and other older Friends, the men wearing their broad-brimmed hats and the women looking straight before them through their tunnel-like silk bonnets, but withal calm and sweet and venerable to our young eyes. The younger women often wore bonnets of calico and gingham of their own making and both men and women were dressed, in part or entirely, in home-spun clothes, as pioneers must be in those early days.

The meeting house that I remember best, though in later years it gave place to a brick house, was built of hewed logs, in two rooms, with a partition three or four logs high between the rooms. Above these logs was a movable board partition called the shutters, ordinarily drawn apart up and down, opening up between the rooms, but in business meetings drawn together, separating them. A large wood stove stood across this partition line, the logs being cut away just forward of the facing or gallery seats to make room for it and a door between the two rooms. The door of the stove opened into the men's side of the house and they put in the wood and kept up the fires during meetings in the winter. On the flat top of the stove many bricks and brick-bats were laid and these when heated the Friends, especially the women, came and carried to where they sat and warmed their feet upon them, for the uncarpeted floor with many an open crack was cold in cold weather. A boarded up lean-to, or porch, eight feet or so wide was built across the entire south side of the meeting house, which furnished a needed room in which wet wraps could be hung during the meeting and to which a mother could withdraw with a fretting child, and, on the men's side, it made a place in

which stove wood could be stored and kept dry and the saddles brought into off of the horses on a rainy day, for there were no horse or carriage sheds there then. The most of the members rode to meeting on horseback. Not more than two or three carriages were owned by the members in early times.

The meetings were solemn, and often very spiritual, held much in silence. Here as elsewhere among Friends the close of the meeting was indicated by the shaking of hands. The man appointed to time the meeting offered his hand at the proper time to the man at his side, then reached across the partition and shook hands with the woman that sat next to him, and they each shook hands with the next till this symbol of fellowship passed along the whole upper seat, and along other seats as feeling or convenience of members prompted.

Not far from the meeting house stood the school house built of undressed stone, in which was taught a summer school for the younger children, while the older ones assisted their parents at home. Their turn to go to school came in the winter when the summer work was done. The school attended the Fourth-day meeting.

From the ample meeting house grounds a graveyard was fenced off, in which the departed of the meeting were laid away, usually with only a rough low stone, lettered it might be on the spot, to mark their graves. There, near the entrance gate may still be read upon these stones the names or the initials of some of the earliest settlers, as those of Samuel and Rebecca Teague, Benjamin and Esther Pearson. Yes! and many other of the original names in the meeting, as Furnas and Jay, Coppock and Miles, Coate and Peirce, with Elleman, Pemberton, Iddings and others of early and of later date, for this graveyard enlarged is still used in the neighborhood, and tombstones or markers less simple than the early ones now mark many of its newer graves, or replace those of earlier times.

On the east side of the West Branch river, locally known as the Stillwater, lived a good many families of the Friends composing Union Meeting, though the larger settlement and the meeting house were on the west side. The river was unbridged in these earliest days, and in the time of freshets it sometimes rose too high for even these daring settlers to ford. Many a rash act, as it would now seem, was committed in

crossing the river and getting to meeting in those days.

One way of caring for the youth in these early days was by holding "Youths' Meetings," usually appointing them at request of some visiting minister. These were often much appreciated by the young people. I have in mind, as an example of these, one held at request of Jeremiah Hubbard, a somewhat noted minister of that day among Friends. His tall, erect form, and his straight, glossy, black hair evidenced the Indian descent that he claimed. This meeting was held in a grove near West Branch Meeting House. Benches were carried from the meeting house and placed under the fine forest trees, and youth from all the meetings of the Quarterly Meeting, and from the outside neighborhood, gathered and were seated upon them, or stood near by when the seats were filled. A few older people were in front near where the preacher was to stand. He came forward, drew up his splendid figure to its full height before us. He looked over his audience and at the beautiful grove in which they were seated, then he raised his eyes still higher and surveyed the heavens from right to left and with a graceful upward wave of his arm as he looked up into the blue sky, he began:

"The spacious firmament on high,
With all the blue ethereal sky," &c.

and with this beginning from a poem that all school children of that day knew, he preached the mighty power, and care and love of God for all, manifested in the works of nature.

Though they felt just pride in the historical, kindly and influential relations of Friends with the Indians of our country, yet it seemed to many a wild project, when it became known in 1837, Moses and Sarah Pearson, of Union Meeting, were planning to go with their family into the then far West and re-establish Friends' work among the Shawnee Indians. These Indians had had care from Friends while living in Ohio, before the government had moved them to lands now included in the state of Kansas, and had asked that they would come and live again among them and teach them. The long journey of seven hundred miles was made by five weeks' travel in a wagon. They opened up a mission home, held meetings, and started a school, making what would now be called an Industrial Mission.

After some more than three years of service, these

Friends returned home in safety, satisfied that the Lord had led them all their way. May we not believe that this circumstance helped to give a broader outlook to the staid meeting at home? Certainly it implanted in the minds of the missionaries' children a lasting sympathy with the less favored peoples of the earth.

Whatever the influences that have brought it about we rejoice to hear of these meetings of our early home, in the third and fourth generations from their founders, kindling with interest in missions and bringing in their offerings heartily for this work of the church for the world.

FROM MARY PIERCE, TROY, OHIO.

My first recollections of old West Branch go back 70 years to the time when father's family went to Quarterly Meeting with Enoch and Polly Pearson in a big wagon. In those days of separate business meetings, it was the custom to have a few minutes' intermission for lunch between the sessions. The ministers of those early days were Denny Jay, Jesse Jones and Daniel Hutchens. After I grew up the young people went to Quarterly Meeting on horseback. We all wore plain silk bonnets, many of which were made in Richmond.

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